The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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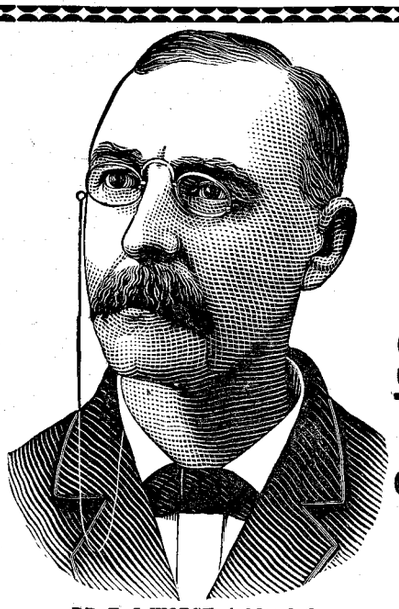

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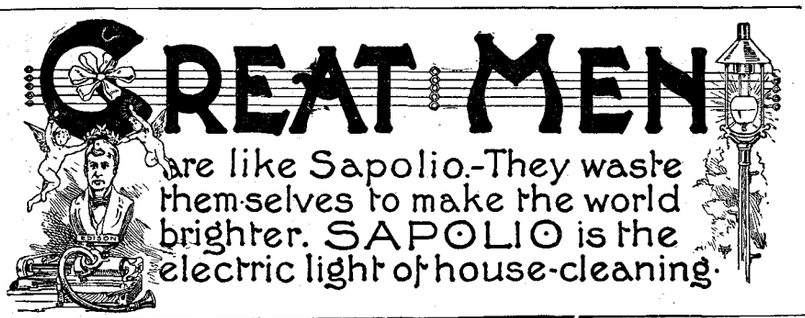
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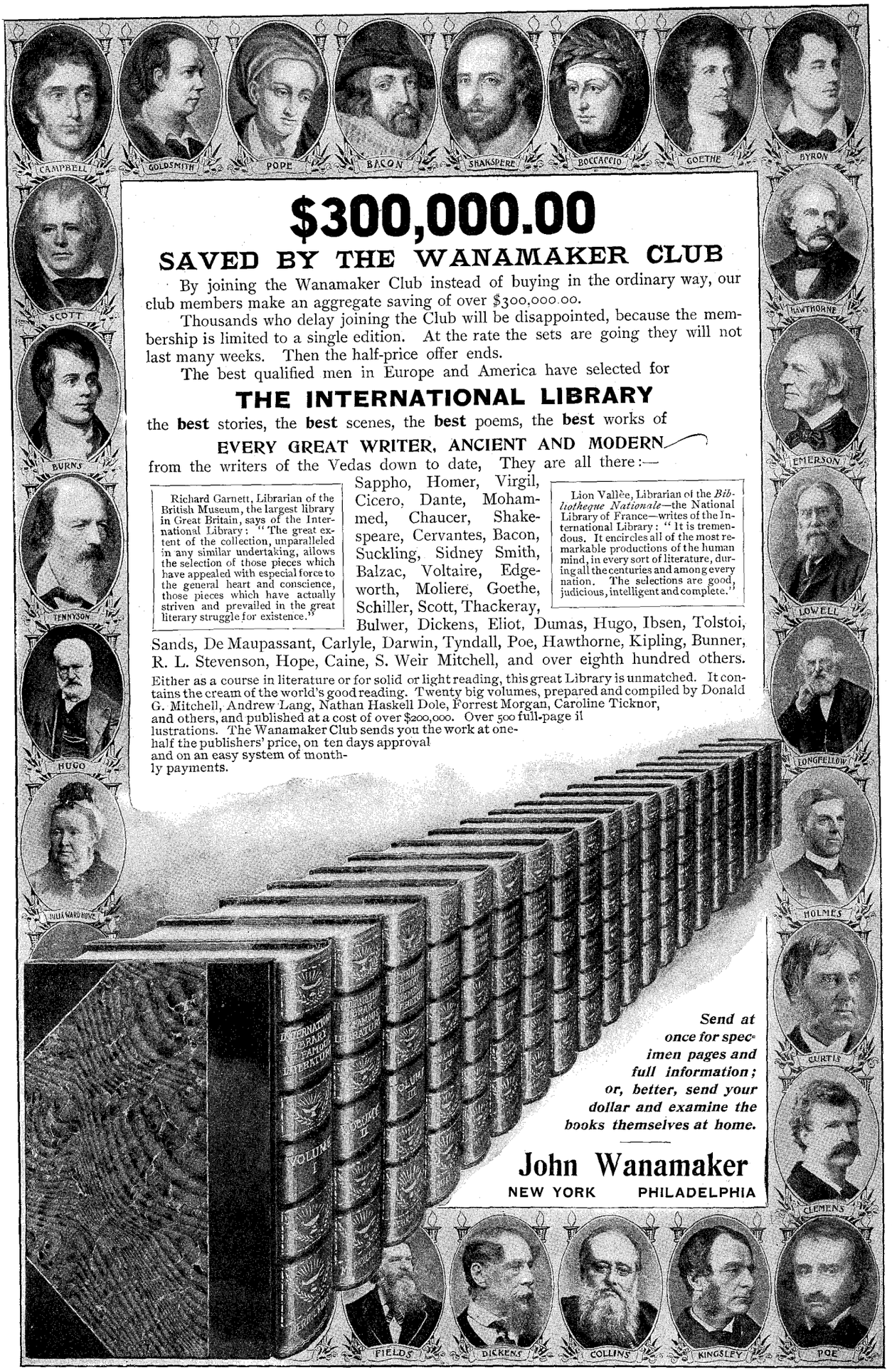

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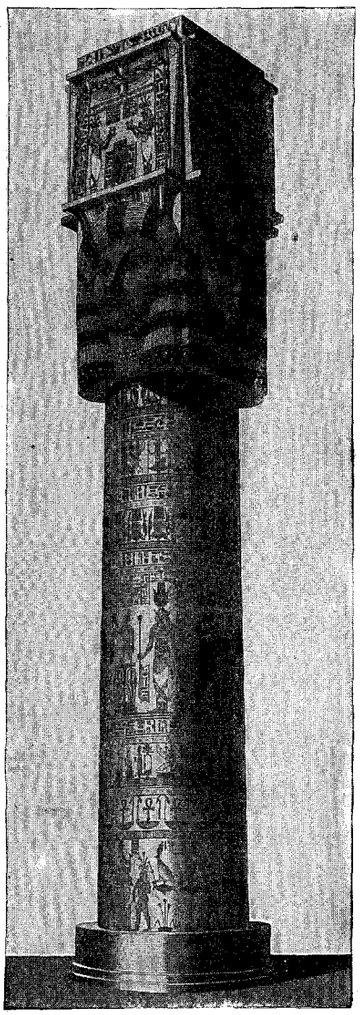

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TOPICS OF THE DAY.

DEVELOPMENT OF A PHILIPPINE POLICY.

THE day after the peace treaty was submitted to the Senate of the United States for ratification, President McKinley directed that a proclamation of intentions be issued to the inhabitants of the Philippine Islands. The President's instructions (January 5) were akin to those issued for Puerto Rico and Cuba in respect of administrative features, and contained the following language:

"The destruction of the Spanish fleet in the harbor of Manila by the United States naval squadron commanded by Rear-Admiral Dewey, followed by the reduction of the city and the surrender of the Spanish forces, practically effected the conquest of the Philippine Islands and the suspension of Spanish sovereignty therein.

"With the signature of the treaty of peace between the United States and Spain by their respective plenipotentiaries at Paris on the 10th inst., and as the result of the victories of American arms, the future control, disposition, and government of the Philippine Islands are ceded to the United States. In fulfilment of the rights of sovereignty thus acquired and the responsible obligations of government thus assumed, the actual occupation and administration of the entire group of the Philippine Islands become immediately necessary, and the military government heretofore maintained by the United States in the city, harbor, and bay of Manila is to be extended with all possible despatch to the whole of the ceded territory.

"In performing this duty the military commander of the United States is enjoined to make known to the inhabitants of the Philippine Islands that in succeeding to the sovereignty of Spain, in severing the former political relations of the inhabitants, and in establishing a new political power, the authority of the United States is to be exerted for the security of the persons and property of the people of the islands and for the confirmation of all their private rights and relations. It will be the duty of the commander of the forces of occupation to announce and proclaim in the most public manner that we come not as invaders or conquerors, but as friends, to protect the natives in their homes, in their employments, and in their personal and religious rights. All persons who, either by active aid or by honest submission, cooperate with the Government of the United States to give effect to these beneficent purposes, will receive the reward of its support and protection. All others will be brought within the lawful rule we have assumed, with firmness if need be, but without severity so far as may be possible . . . . . .

"It should be the earnest and paramount aim of the military administration to win the confidence, respect, and affection of the inhabitants of the Philippines by assuring to them in every possible way that full measure of individual rights and liberties which is the heritage of free peoples, and by proving to them that the mission of the United States is one of benevolent assimilation, substituting the mild sway of justice and right for arbitrary rule. In the fulfilment of this high mission, supporting the temperate administration of affairs for the greatest good of the governed, there must be sedulously maintained the strong arm of authority, to repress disturbance and to overcome all obstacles to the bestowal of the blessings of good and stable government upon the people of the Philippine Islands under the free flag of the United States."

Despatches from Manila represented that this proclamation was met by counter-proclamations from Aguinaldo's cabinet, declaring that it violated previous understandings with representatives of the United States Government; that the Filipinos desired and would have independence at whatever cost. Furthermore, the insurgents had obtained possession of Iloilo (on the Island of Panay), the second city of importance in the Philippine group, and they refused to give possession to an American officer sent thither.

While parleying continued in the Philippines, public discussion of the pending treaty in the United States centered upon the policy to which it could be held to commit us. Opponents of ratification were divided into those who advocated rejection of the treaty on the ground that sovereignty in the Philippines had never been won and that we do not want it, and those who advocated ratification together with a declaration of policy promising aid toward independence for the Philippines as already promised to Cuba. It appeared, also, that two theories obtained among the chief supporters of the treaty, some insisting upon the exercise of our unqualified powers of sovereignty through conquest in order to secure vantage-ground for our commerce in the far East; others maintaining that under the treaty no intention to stifle independence could be justly imputed to us. Arguments concerning the interpretation of the Constitution as bearing upon the propriety of ratifying the treaty and assuming responsibility for the Philippines have required treatment in separate articles in these columns from time to time.

After reinforcements, both naval and military, had been ordered to the Philippines, and after reassuring communications from General Otis, the military governor, had been made public, the President (last week) selected a commission of five members to make an investigation of the whole situation in the Philippines. This commission consists of J. G. Schurman, president of Cornell University; Charles Denby, ex-Minister to China; and Dean C. Worcester, of the University of Michigan (who traveled for three years in the Philippines), together with Admiral Dewey and General Otis, who are already stationed at Manila. In an editorial commenting on the selection of this commission, Mr. Kohlsaat's paper, the Chicago *Times-Herald*, which is commonly recognized as the highest administrative authority, says:

"If this commission, after an exhaustive study of the situation and of the obligations of the United States, should recommend the extension of our sovereignty permanently over the Philippines as the safest way out of the dilemma it would go far to reconcile us to that uncongenial relation. If, on the other hand, the commission should find reasons for the complete and early abandon-

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ment of the Philippines to their fate, the people of the United States would accept the conclusion with mingled feelings of regret and relief.

"The Times-Herald is in a position to state that Admiral Dewey is opposed to the United States annexing the Philippines.

"At the head of the commission Admiral Dewey will have an opportunity to formulate the alternate policy of the United States.

"What Dewey formulates will come very near being the unanimous decision of the people of the United States."

Mr. Kohlsaat's evening paper, *The Post*, advocates a United States protectorate over the Philippines, and professes to discern the probability of an ultimate agreement between friends and opponents of the peace treaty along that line. Several Republican journals, notably in the middle West, have taken the same cue.

Besides the continued senatorial debate — in which Senator Hoar opposed "imperialism" as an unconstitutional and dangerous policy, Senator Mason denied that the mass of the Republican Party favor such a policy, and Senator Foraker declared that he was confident that the Administration favored opportune independence for the Philippines—three striking side-lights on the development of a Philippine policy have appeared. They consist of an account of the conduct of an American consul at Singapore, a speech on the treaty-making at Paris by Senator Gray, one of the United States Commissioners, and an address by ex-President McGill of Swathmore College, based upon an interview with President McKinley:

CONSUL-GENERAL PRATT AND AGUINALDO.

Major Carson, Washington correspondent of the Philadelphia *Ledger*, finds in the secret correspondence between the State Department and United States officials in the Orient, now in possession of the Senate for its exclusive use, a copy of an address prepared by Filipino representatives delivered to Consul-General Pratt at Singapore, June 5, with imposing ceremonies. This address and Mr. Pratt's reply were printed in local papers which were sent to the State Department for publication here. Publication was not made, however, and two despatches sent to the Consul-General show how the department disclaimed authority for his actions.

The text of the Filipino address of June 5 reads:

"SIR: The Philippine colony resident in this port, composed of representatives of all social classes, have come to present their respects to you as the legitimate representative of the great and powerful American republic, in order to express our eternal gratitude for the moral and material protection extended by Admiral Dewey to our trusted leader, General Emilio Aguinaldo, who has been driven to take up arms in the name of 8,000,000 Filipinos, in defense of those very principles of justice and liberty of which your country is the foremost champion. Our countrymen at home, beloved native land, hope that the United States, your nation, persevering in its humane policy, will efficaciously second the program arranged between you, sir, and General Aguinaldo in this port of Singapore, and secure to us our independence under the protection of the United States. Our warmest thanks are especially due to you, sir, personally, for having been the first to cultivate relations with General Aguinaldo, and arrange for cooperation with Admiral Dewey, thus supporting our aspirations, which time and subsequent actions have developed and caused to meet with the applause and approbation of your nation. Finally, we request you to convey to your illustrious President and the American people, and to Admiral Dewey, our sentiments of sincere gratitude, and our most fervent wishes for their prosperity."

Major Carson's account continues:

"In his reply, Mr. Pratt seems to have considered General Aguinaldo as an ally of the American forces. After referring to the glorious victory of Admiral Dewey, he makes an unfortunate association of the name of the Philippine insurgent chief. 'Now we have news,' said he, 'of the brilliant achievements of your own distinguished leader, General Aguinaldo, cooperating on land with the Americans at sea. . . . When, six weeks ago, I learned that General Aguinaldo had arrived incognito in Singapore, I immediately sought him out. An hour's interview convinced me he was the man for the occasion, and, having communicated with Admiral Dewey, I, accordingly, arranged for him to join the latter, which he did, at Cavite. I am thankful to have been the means, tho merely the accidental means, of bringing about the arrangement between General Aguinaldo and Admiral Dewey, which has resulted so happily. I can only hope that the eventful outcome will be all that can be desired for the happiness and welfare of the Filipinos.'

"In presenting an American flag to the insurgents, Mr. Pratt was again unfortunate in the use of his words. Addressing the delegation, he said, 'This flag was borne in battle, and is the emblem of that very liberty that you are seeking to attain.'"

From two despatches sent to Consul-General Pratt by Secretary Day the following quotations are made:

JUNE 16.—"To obtain the unconditional personal assistance of General Aguinaldo in the expedition to Manila was proper, if in so doing he was not induced to form hopes which it might not be practicable to gratify. This Government has known the Philippine insurgents only as discontented and rebellious subjects of Spain, and it is not acquainted with their purposes. While their contest with that power has been a matter of public notoriety, they have neither asked nor received from this Government any recognition. The United States in entering upon the occupation of the islands, as the result of its military operations in that quarter, will do so in the exercise of the rights which the state of war confers, and will expect from the inhabitants, without regard to their former attitude toward the Spanish Government, that obedience which will be lawfully due from them. If, in the course of your conferences with General Aguinaldo, you acted upon the assumption that this Government would cooperate with him for the furtherance of any plan of his own, or that in accepting his cooperation it would consider itself pledged to recognize any political claims which he may put forward, your action was unauthorized, and can not be approved."

JULY 20.—"By department's telegram of 17th of June you were instructed to avoid unauthorized negotiations with the Philippine insurgents. The reasons for this instruction were conveyed to you June 16, in my No. 78, by which the President's views on the subject of your relations with General Aguinaldo were fully expressed. The extract now communicated by you has occasioned a feeling of disquietude and a doubt as to whether some of your acts may not have borne a significance and produced an impression which this Government would be compelled to regret. The

RECIPE FOR BAKING AN IMPERIAL COLONIAL PIE
FIRST CATCH YOUR BIRD
AGUINALDO &C
ARMED AMERICANS ARE MARCHED AGAINST LANDING HERE

CHIEF COOK OTIS MEETS WITH AN EXCEEDINGLY DIFFICULT INGREDIENT.
—*The Chronicle, Chicago.*

BUT HOW TO LET GO WILL PROBABLY BE THE PROBLEM.
—*The Journal, Detroit.*

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address presented to you by the twenty-five or thirty Filipinos who gathered about the consulate discloses an understanding on their part that the object of Admiral Dewey was to support the cause of General Aguinaldo, and that the ultimate object of our action is to secure the independence of the Philippines, 'under the protection of the United States.' Your address *does not repel this implication*, and it, moreover, represents that General Aguinaldo was '*sought out*' *by you*, whereas it had been the understanding of the department that you received him only upon the request of a British subject, named Bray, who formerly lived in the Philippines. Your further reference to General Aguinaldo as 'the man for the occasion,' and to your 'bringing about' the 'arrangement' between General Aguinaldo and Admiral Dewey, 'which has resulted so happily,' also represents the matter in a light which causes apprehension lest your action may have laid the ground of future misunderstanding and complications. For these reasons the department has not caused the article to be given to the press, lest it might seem thereby to lend a sanction to views the expression of which it had not authorized."

COMMISSIONER GRAY ON THE CESSION OF THE PHILIPPINES.

A speech by Senator George Gray, Democrat, of Delaware, one of the Paris Peace Commissioners, delivered at a banquet tendered by the Wilmington Board of Trade January 15, contained the following statements:

"The acquisition of territory by the United States was not one of the objects of war, and we solemnly declared in the resolution of Congress that our only object in demanding the relinquishment of the sovereignty of Cuba by Spain was not to hold it ourselves, except that we might pacify it and fit it for self-government by its own people.

"But in this, as in all else, 'man proposes and God disposes,' and it is one of the things that make thoughtful men desire to avoid war, where it can be avoided, for no one can tell what its consequences may be. I ardently desired that we might escape the necessity of taking the Philippine Islands and assuming the burden that their taking will impose upon us, and I know that the President of the United States was equally anxious to the same end. But it became apparent that, without our seeing, unexpected conditions had been created, and out of these conditions, unquestionably, duties had sprung which could not be avoided or evaded by the United States.

"Commodore Dewey had brought Aguinaldo back to Luzon, and by his leadership and the encouragement of the American fleet, the embers of the insurrection, which had died out, were rekindled into a flame, and the assistance of the insurgent forces was gladly availed of by our commodore. It then came to be thought that in our settlement with Spain we could not honorably leave the inhabitants of these islands to the tender mercies of their Spanish oppressors and hand over brave men, who had assisted our fleet and army in the hour of need, to Spanish dungeons, or to the firing line of Spanish execution. I know that that situation appealed to the heart of your President, and that he believed he was representing American manhood and American character when he said, as finally he did, that, whatever became of those islands and those people, it was not in our blood to hand them back to Spain. It was a feeling of this kind, I know, that animated the Government of Mr. McKinley in coming to this important conclusion. Recognizing the burden, appreciating the responsibility, and ignoring the perils that possibly confronted us, he said, and I know he felt, that, whatever else might be the fate of these islands and of this people, he could not put our country in the attitude of deserting those who he had placed in a new position of antagonism to their rulers.

"It was argued that the performance of duty is sometimes not only unpleasant, but has dangers attendant upon it; nevertheless, a brave man and a brave nation will not shrink from it on that account. On the other hand, if American sentiment did not justify the return of these islands to Spain, no more could it justify leaving them derelict in the Eastern Ocean, the prey of the first occupant of European rapacity. The powers of Europe would acquiesce in our taking them, but they would not stand by and see them in their helpless condition of anarchy and disorder without seizing the opportunity to aggrandize themselves, and so it was thought best by the President and his advisers to take the cession of their sovereignty from Spain, and hold it in trust, to be administered in conformity with those high ideals and liberty-loving traditions which animate and glorify the history of our country.

"Duty can not honorably be avoided because it may bring pain or danger. Nor can responsibility always be evaded because of its burdens.

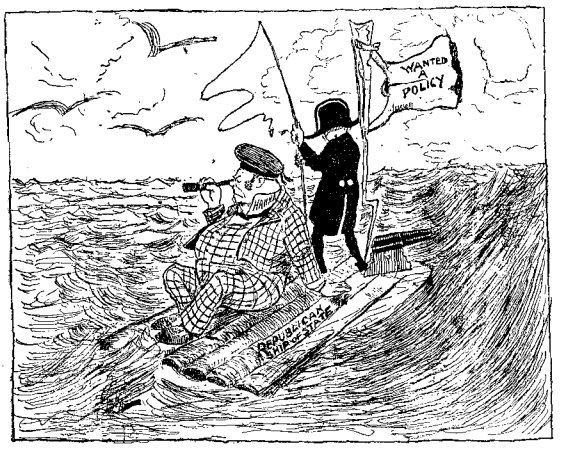
"That I sought in Paris, by all honorable means, to escape this responsibility does not matter now. It came to a point at last that we must either leave the islands to Spain, take them as we did, or break off negotiations and come home without a treaty of peace. In the last event the truce would be broken, and a state of active war would have been resumed. We would have had no cession of the sovereignty of the Philippines, and none of Puerto Rico, and no relinquishment of the sovereignty of Cuba. It is true that in the protocol of August 12 Spain had definitely promised that she would cede Puerto Rico and relinquish Cuba, but without a treaty of peace that promise would not be performed. What would then have been the exigence of the situation? Undoubtedly we would have been compelled to go on and seize with the strong hand, and by military power, both the Philippine archipelago and the Greater and Lesser Antilles, taking by ruthless conquest what it was far better that we should take by the voluntary cession of a treaty of peace.

"But now that we have them it does not follow that we are committed to a colonial policy or to a violation of those great principles of liberty and self-government which must always remain American ideals, if our own free institutions are to endure."

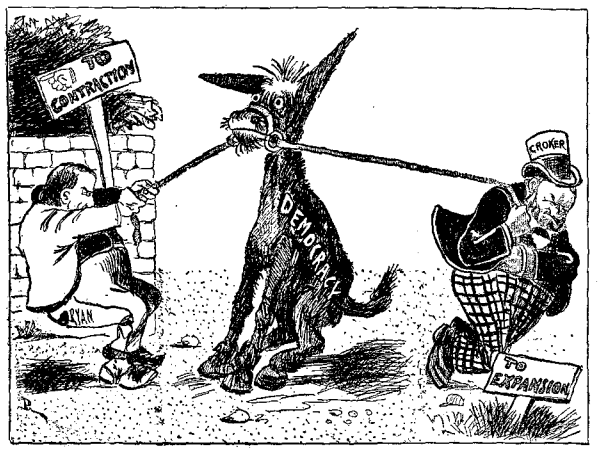
PROTECTORATE FOR THE PHILIPPINES?

In an address delivered in Philadelphia, January 9, and of which the Solicitor-General of the United States wrote, "He [President McKinley] authorizes me to say that he finds nothing in it which you ought to eliminate, as in any way betraying the confidence he reposed in you," ex-President E. H. Magill, of Swarthmore College, said:

"Passing over Hawaii, the acquisition of which, as a part of our territory, occurred during the progress of the war, and which need not be considered as a necessary part of it, but rather, perhaps, as an incident growing out of it, we find that the securing



DRIFTING.—*The Republic, St. Louis.*



A HARD SITUATION.—*The Chronicle-Telegraph, Pittsburg.*

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of Puerto Rico is, thus far, our only variation from a non-extension policy, and in consequence of the proximity of that island to our own shores, and the obvious desire of its people to unite their fortunes with ours, that degree of expansion may perhaps be looked upon without especial disfavor.

"Indeed, it is by no means impossible nor improbable that that fertile and beautiful island may yet develop into one or more of the important States of our American Union. At the present time the condition of Cuba would seem to be much as we intended it to be in the beginning: *i.e.*, freed from the tyrannous rule of Spain, and under a sufficient protectorate by the United States to enable it ultimately to develop into a sister republic, enjoying all of the privileges which we in this favored land enjoy."

Dr. Magill assumes that the treaty of peace will be ratified, leaving the Philippines under our control. To hold them as conquered provinces, to admit them as Territories and ultimately as States, to dispose of them by sale, or to withdraw and leave them a prey for contending nations, he thinks impossible and inconsistent policies for this self-governing nation to adopt. Against the plan of a joint protectorate, he says: "Altho this sounds plausible in theory, as the principles of self-government are recognized by none of the governments except France and the United States, the development of such a government as we should desire for the unhappy and long-persecuted Filipinos would be the work of centuries, and, doubtless, involve destruction and reconstruction several times meanwhile." He continues:

"Rejecting all of these various forms proposed, as evidently incapable of furnishing a satisfactory solution to this most difficult and important problem, would it not be better, all things considered, for the United States, having now, after the ratification of the treaty, the acknowledged control, to take advantage of the situation, and continue its protectorate over these people, avoiding by all means the treating them as a conquered nation, but rather regarding them as friends and allies, thus gaining their confidence and securing gradually their willing cooperation in establishing a system of self-government adapted to their present condition, and sufficiently flexible to adapt itself to the future conditions of a people ever advancing toward a higher degree of civilization. . . . . .

"I do not forget that this policy is open to seemingly serious objections. The most important of these is that it does not permit present disarmament, or even, probably, of any considerable reduction of our military power. But, taking things as they are, and the world as it is, as it becomes all reasonable reformers to do, we should consider whether the course here proposed would not, upon the whole, tend toward this important end. Being in acknowledged authority in those islands, and showing, by acts as well as words, a settled determination to use no force whatever, except what may be found absolutely necessary to protect life and property, we should first gain the confidence of the Filipinos themselves, and gradually the confidence and good will of other nations, to whose commerce we should, from the very first, offer an open door. This course, too, would be all the more feasible if we do not consider them as a part of the United States, but as a young sister, incipient republic (or perchance group of republics), growing up to statehood and nationality under our fostering care; while the attempt to offer free trade while she were a part of our republic would be in plain violation of an express provision of our Constitution which forbids discrimination between different States.

"By pursuing this course, too, we should entirely avoid the charge of national expansion, which threatens, even thus early, to become a watchword in the next Presidential campaign. This would be extremely unfortunate, for as soon as any form of words becomes a party cry in a political campaign all hopes of reasoning upon the subject vanish. . . . . .

"And why may not the course proposed for the Philippines be as practicable for them as for Cuba, where we are bound to apply it, even so much nearer home, or break our most solemn pledges made at the beginning of the war? It has been well said that the best way to spread our Republican principles is to perfect our system of government at home by securing to the people full and unrestricted expression in all governmental affairs. This is doubtless true, but it does not prevent us from aiding, in a peaceful and persuasive manner, other peoples from entering upon the same experiment, if we carefully avoid the charge of doing this by subjugating by force of arms those peoples whom we desire to instruct. . . . . .

"We should make no promises as to the duration of the protectorate which we would establish and maintain over these incipient nations, but leave it to time and the evolution of the peoples concerned, and gradually withdraw at last, as a mother's care is finally withdrawn from the object of her anxious solicitude. Is this condition of nations too near an approach to the hoped-for millennium to be worthy of our practical consideration to-day? . .

"Before preparing this paper I deemed it prudent to seek a personal and private interview with President McKinley, which (through the intercession of our Solicitor-General, one of Swarthmore's distinguished graduates, John K. Richards, of the class of '75), he kindly granted me the day before New Year's; and during a conversation of nearly half an hour he sent for a paper which he had sent (but not yet made public) as instructions for Commodore Dewey and General Otis at Manila, and from this he read me the essential passages. This interview left upon my mind the decided impression that the course of treatment of the Philippines which I have last mentioned, and the ends to be ultimately secured, are in a very similar line to what our excellent President expects to follow; of course, without imprudently committing himself to the length of time which it may be found necessary for our country to exercise the protectorate, to preserve the peace among the imperfectly civilized peoples, and prevent the incursions of other nations, who, for their own purposes, might be inclined to resubject them to the servitude from which we have delivered them."

THE ARMY SCANDAL.

PROGRESS of the work of the President's Army Investigating Commission attracted desultory attention until Commissary-General Eagan appeared and read a typewritten attack on General Miles, in which he repeatedly called the commanding general a liar and used unprintable language in denouncing him. General Miles, when called before the Commission, had stated, among other things, that quantities of "embalmed beef" furnished to troops "under pretense of an experiment" had been destroyed because it was unfit for food, to which Commissary General Eagan replied in the manner stated. The Commission returned General Eagan's testimony to him as being unacceptable, and it was resubmitted in an expurgated form together with an explanatory personal defense. Thereafter President McKinley ordered a court-martial of General Eagan, Major-General Merritt presiding, on charges of conduct unbecoming an officer and a gentleman, and conduct prejudicial to good order and military discipline.

The scandal thus opened revived newspaper criticism of army affairs which flamed up at the commencement of the war with Spain and has concerned itself at intervals with the army administration ever since. Samples of editorial opinion at this time are appended:

Lax Discipline Intolerable.—"The whole controversy reveals a state of lax discipline in the army that can not be tolerated. General Miles is in name the commanding general, but his authority has been undermined by the snubbing he has received at the hands of the War Department. It looks as if there had been a systematic effort to discredit him and weaken the respect of his subordinates for his authority. This should never have been tolerated. If General Miles was unfit to command the army in time of war he should have been promptly relieved of command; but so long as he retained the title and the nominal authority of commander-in-chief he should have been backed up by the Government. This was the only way to maintain proper discipline. The course actually pursued has demoralized our small army to such an extent that the relations between its officers of high rank may well excite the derision of the military men of Europe. . . . It will be useless to try to maintain discipline in the army and keep it in a condition for effective service with the War Department and the commander-in-chief at loggerheads, or with one set of high officers backbiting and backcapping another set.

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"The friends of President McKinley will sincerely grieve that this scandal should have arisen during his Administration, and the President owes it to his own dignity and reputation, as well as to integrity of the Government, to suppress it at once and to rectify all abuses in the administration of the military affairs of the country."—*The Tribune* (*Rep.*), *Minneapolis*.

Inexcusable Language.—"There is certainly no excuse for the use of such language as this:

"'In denouncing General Miles as a liar when he makes this statement, I wish to make it as emphatic and as coarse as the statement itself. I wish

Photo by Clinedinst.
MAJOR-GENERAL NELSON A. MILES.

to force the lie into his throat covered with the contents of a camp latrine. I wish to brand it as a falsehood of whole cloth without a particle of truth to sustain it, and unless he can prove his statement he should be denounced by every honest man, barred from the clubs, barred from society of decent people, and so ostracised that the street bootblack would not condescend to speak to him, for he has fouled his own nest, he has aspersed the honor of a brother officer without a particle of evidence or fact to sustain in any degree his scandalous, libelous, malicious falsehood: viz.; that this beef, or anything whatever, was furnished the army under 'pretence of experiment.'

"This is the language of the gutter, put in more pompous phrase by an officer of high rank in the army. It sounds more like the talk of a bully than that of the head of an army department. . . . Whatever may be the result of his contention, the language of General Eagan must be condemned as unbecoming an officer and a gentleman."—*The Banner* (*Dem.*), *Nashville*.

General Eagan's Second Offense.—"If anything were needed to prove the utter unfitness of Commissary General Eagan, his cry-baby letter submitting his revised report to the Investigating Committee, better known as the Alger Relief Board, would furnish it. It is on a par with his other performance, altho of necessity phrased in cleaner and more respectful language.

"If the original testimony had been given in the heat of passion, as he now tries to pretend it was, there might have been some slight palliation for it; but the fact of the matter is that it was carefully prepared, written out, revised, corrected, and given to the press in typewritten form, and it was read to the committee from the typewritten copy. There was no sign of anything but absolute premeditation. The offense was all the greater because of this, and the country has so decided.

"Now, having thrown his mud, he begins to crawl. He has revised and curtailed his statement, after bombastically declaring that he stuck by every word of it. Never in the history of the American army was there an exhibition so small, so contemptible."—*The American* (*Rep.*), *Baltimore*.

General Miles's Overture.—"In ordering a court-martial in the case of Commissary-General Eagan, the Government has answered the expectations of its best and truest friends. . . . It seems a good time to say, however, that General Miles himself is guilty of the overture to this lamentable and sordid drama. When he, in Puerto Rico, inspired and authorized that now famous arraignment of the War Department [correspondence of the Kansas City *Star*, see THE LITERARY DIGEST, September 10], and that petulant proclamation of his sense of injury, he offended, in matter if not in form, against every obligation of military duty and observance. His utterance was made at a time when it was most likely to be injurious to the army and to the country in the eyes of the outside world. It equipped a most pernicious and humiliating scandal, and it called for prompt and stern accounting. Leave out the vulgar and deplorable scurrility of General Eagan's public declaration, and we have in General Miles's Puerto Rico fulmination an ingredient of demoralization quite as perilous and abominable as is to be found in the whole range of Eagan's intemperance and vituperation. Who can say now that if Miles had been promptly disciplined for that offense, Eagan's gross misdemeanor would still have been committed?"—*The Post* (*Ind.*), *Washington*.

Reflection upon the Commission.—"One of the most depressing aspects of such a disclosure is its incidental light on the environment. A year ago we would have taken it for granted that if any witness before an investigating body had made such a display of verbal filth he would have been promptly abated with chloride of lime or whatever other disinfectant was most available. A year ago we would have expected any army officer making such a public display of himself as a blackguard to be cashiered for conduct unbecoming an officer and a gentleman. That the Board of Inquiry permitted the language to go unrebuked removes any remnants of public respect for that body. We may

BRIGADIER-GENERAL CHARLES P. EAGAN.

be sure that if a witness on the other side had made any such departure into the vocabulary of filth he would have been promptly suppressed.

"Still no one will now say that the investigation is without results. The evidence which Eagan has furnished, in his own person, of the character of the man at the head of the most important administrative department of the army, is a great deal more than the public asked for."—*The Dispatch* (*Ind. Rep.*), *Pittsburg*.

"The Lesson of Eagan."—"Eagan is of no importance in

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himself, but he is of immense importance as a symptom. He exhibits the appalling, unspeakable rottenness of our army organization. He shows that discipline and subordination are unknown in the War Department; that instead of one harmonious stream of authority flowing from the commander of the army down through all the grades, the head of each bureau is a petty despot, recognizing no professional superior and taking orders from nobody but the ignorant and unscrupulous politician in temporary charge of the department, and that, instead of a staff composed of officers and gentlemen, we have one whose members would be at home in no place above the grade of a Bowery dive.

"That ought to be—it must be—enough for Congress. Eagan must certainly have killed the project of increasing the army under the present management. The course for Congress to follow is clear.

"Not an additional soldier until the army has been so reorganized as to make the staff departments responsible to the military head of the service.

"Not an additional soldier until a method has been provided for furnishing a full supply of capable, trained, and high-minded officers.

"Not an additional soldier until Alger has retired to private life and his disgraced pets have been kicked out of the army."—*The Journal* (*Dem.*), *New York.*

"If President McKinley had dismissed General Alger from his Cabinet when the latter's incompetency and malignant influence were first demonstrated, he would probably have been spared the disgraceful conduct of General Eagan before the Investigating Commission, for General Eagan would scarcely have offended thus deliberately if he had not felt sure of protection from the Secretary of War in return for an assault upon General Miles."—*The Ledger* (*Ind. Rep.*), *Philadelphia.*

"The men who can tell more interesting stories about that beef than anybody else, the men who know more about it than anybody else, have not been asked for their evidence. The testimony of a private soldier is not of high value in a military court, but in a congressional investigation it would mean something. It would help bring out the facts, and the facts are what the people want and have a right to know. If the commission that has been investigating the conduct of the war is too good to listen to the testimony of private soldiers, Congress ought to go into the matter."—*The Journal* (*Ind.*), *Chicago.*

"There are only two facts which stand out clearly from the cloud of suspicions, charges, and counter charges. One is that a man capable of deliberately framing such a document as Eagan presented is a disgrace to the service, without regard to his official integrity. The second is that until the merits of the controversy have been finally determined, and one or the other or both of the principals stripped of their uniforms, as the facts shall warrant, the army can not stand purged and honorable before the people. Some way must be found to accomplish this result, and, in the mean time, Congress must devise means for making incidents of this character impossible in the future."—*The Tribune* (*Sil. Rep.*), *Detroit.*

INTERSTATE COMMERCE COMMISSION AND RAILROAD REGULATION.

THE annual report of the Interstate Commerce Commission reasserts that under the law as it now stands and until needful legislation is supplied, the Commission "must continue to rest under the responsibility of a duty which it is powerless to discharge." "The situation has become intolerable," says the report, "both from the standpoint of the public and the carriers":

"Tariffs are disregarded, discriminations constantly occur, and the price at which transportation can be obtained is fluctuating and uncertain. Railroad managers are distrustful of each other, and shippers all the while in doubt as to the rates secured by their competitors. The volume of traffic is so unusual as frequently to exceed the capacity of equipment, yet the contest for tonnage seems never relaxed. Enormous sums are spent in purchasing business and secret rates accorded far below the standard of published charges. The general public gets little benefit from these reductions, for concessions are mainly confined to the heavier shippers. All this augments the advantages of large capital and tends to the injury and often to the ruin of smaller dealers. These are not only matters of gravest consequence to the business welfare of the country, but they concern in no less degree the higher interests of public morality."

Further:

"A large part of the railway business is now transacted upon illegal rates, and in certain quarters charging the published rate is the exception. The results are gross discriminations between individuals and gross preferences between localities, which most always favor the strong and oppress the weak. Probably no one thing to-day does so much to force out the small operator and build up those trusts and monopolies, against which law and public opinion alike beat in vain, as discriminations in freight rates. A further result is that railroad business is carried on largely in conceded violation of law. This condition the present law is powerless to control."

Taking up the demand of the carriers for legislative relief after the Supreme-Court decisions against the traffic associations, the report brings out a number of interesting points, summarized in press despatches as follows:

"Substantially all competitive railway traffic in the United States is believed to have been covered by about eleven of these associations at the time the act to regulate commerce took effect. In each of these combinations the 'pool' was the vitalizing force, the sanction of the contract. The results obtained from such application of the pooling principle to the act were not satisfactory. Rates were not stable, the grossest discrimination existed, rate wars were frequent, and it was largely this condition which railway combination had failed to cure that induced the passage of that statute. The act prohibited pooling, but the need for common understanding as to competitive charges still existed and was emphasized by the requirement in the law for publication of rates. The associations were perpetuated in one form or another, and at the time of the Trans-Missouri decision about nineteen were in operation. Assertions that that decision forbade all railway agreements have little foundation. Agreements for through lines, interchange of business, use of cars, mutual accounts, uniform classifications, and establishment of rules necessary to handling railway traffic are not affected, and most of them never were covered by these traffic associations. The cardinal purpose of traffic associations is restraint of competition between rival lines, and their object has been in every instance to substitute the will of the association for the will of the individual member. This is illustrated by the Joint Traffic Association. Its orders were seldom enforced. It was able to secure publication of its tariffs, but unable to secure maintenance of those tariffs. This should be carefully noted in considering the legislation sought by the railroads. They are asking not simply the right to form such organizations as they formed in the past, but to make contracts which are illegal and unenforceable at common law independent of statutory prohibitions. The want of legal sanction was always the inherent weakness of these associations. The relief sought by the railways is, therefore, much more than exemption from the anti-trust law or repeal of the anti-pooling section of the act to regulate commerce, and the real question now is whether the carriers shall be granted a right of contract which they never possessed."

The Commission declares that "it is perfectly clear that observance of tariff rates is entirely within the power of the railway managers, and that it would be vastly for the advantage of the railways as a whole," but says "it would, however, be difficult and often ruinous for one railway to maintain rates while its competitor makes secret concessions, and it is also to be admitted that, justified or not, the results are substantially as claimed by the carriers."

Discussing remedial measures the Commission says:

"If unrestricted competition produces discrimination, one obvious way to prevent such discrimination is to restrict competition. Whether existing conditions would be improved by legalizing railway contracts would depend upon the extent to which the agreements were made and actually enforced by the carriers. So far as the Commission can obtain information, there is at present no

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other great nation which endeavors to enforce competition between its railways, altho in many cases that method has been tried and abandoned. But just as no other great nation to-day enforces competition between railways, so there is no other great nation to-day which does not regulate and control railway rates. If this country is to change its theory of railway regulation, it should adopt the new theory in its entirety.

"If combinations in restraint of competition are to be permitted, the following additional observations should be borne in mind: First, to permit only a limited and feeble restraint would be to doom the experiment to failure before it was tried; but it might be well to provide that the provision granting the privilege should expire after a certain number of years by its own limitation. Second, the contract itself and everything done under it should be open to public inspection. Third, it would probably be to the advantage of both the public and the railways if the public had some voice or representation in any organization of the kind under consideration."

Some Remedy Must be Had.—"A remedy must be supplied; and if the railroads will not furnish it, the Government will be compelled to overhaul the entire interstate commerce legislation. Some time ago the Baltimore and Ohio created a profound impression by publicly announcing that it would not only adhere to its published rates at any cost, but that it would bring to the notice of the Commission violations of the law committed by rivals. Are not all other great lines equally concerned in the prevention of illegality and fraud, in maintaining fair rates?

"The Commission is forced to conclude that the present law is ineffective and inadequate. The Government, it says, must ultimately 'assume such measure of control over rates and management (!) as will restrict excessive competition and insure to all shippers, rich and poor, strong and weak, the same rights and privileges.' The form of control is not indicated, for it is apparent that the Commission, in throwing out this radical suggestion, is not prepared to back it up by any concrete proposal. On the important question of pooling, in which many discern a cure for existing abuses, the Commission is vague and non-committal. It neither opposes nor advocates a bill legalizing pooling contracts and rate agreements.

"But it is perfectly true that if pooling is to be permitted 'the experiment can not fairly be tested by limited measures.' It is also true that contracts regulating rates and everything done under them should be open to public inspection. To these and other observations no exception can be taken. It is plain that some legislation is urgently needed, for at present the Commission rests 'under the responsibility of a duty which it is powerless to discharge.' Legislation authorizing pooling will be tried before any form of direct government control."—*The Evening Post* (*Ind. Rep.*), *Chicago.*

Regulation that Will Regulate.—"If the charges made by the commissioners are true—and we must presume that they are supported by conclusive evidence—it is high time that one of two things should be done: Either the law should be repealed as a farcical sham, or it should be so amended as to give power to the Commission or lodge the power somewhere to give effect to the ostensible purposes of the statute and terminate a situation which has become intolerable. There can be no question as to the alternative which Congress will choose if it is influenced by public opinion. The public demand is for regulation that regulates. It is for an effective law which will regulate not merely the railroad companies, but the express companies and the telegraph companies. Congress can be better employed in correcting the abuses connected with our domestic commerce than in spending millions upon futile schemes for extending our foreign commerce."—*The Chronicle* (*Dem.*), *Chicago.*

Closer Control.—"The competitive principle is out of place in railway transportation, which is essentially monopolistic, and the sooner we recognize the fact the better. But pooling without government supervision is not to be thought of, and the stronger the government or public regulation of such traffic combinations the better. The time has come for a larger measure of public control and the breakdown of the interstate-commerce act must be the signal not for public retreat before lawless trust and billionaire-creating corporations, but for public advance to a closer and closer oversight and management of this important business, so fundamental in the distribution of wealth."—*The Republican* (*Ind.*), *Springfield.*

Commission for Police Duty.—"It is a long lane that has no turning, and we are about to be confronted with the spectacle of the trunk lines appealing to the Interstate Commerce Commission to do general police duty. In other words, rate-cutting is nominally at an end, and the railroads are pledged to inform upon each other and the Commission to visit the severest penalties upon the exposed culprit. The effect of this will be the complete enforcement of the Interstate Commerce Law, but we confess that is an enforcement of a very different character from what the framers of that measure expected."—*The Sun* (*Rep.*), *New York.*

IS THE INITIATIVE AND REFERENDUM A MENACE?

AT a time when South Dakota electors have decided to utilize the system of initiative and referendum* in state affairs (adapted from the system in use by Switzerland), it is noteworthy that the contention is made that we must throw our present constitutional system overboard if we as a nation accept the system of initiative and referendum. Mr. Ben S. Dean, who makes the argument (in *The Green Bag*, Boston), predicts that with the exit of the Constitution, many evils subversive of freedom and justice will come upon us, because the proposed new system "makes no provision for the rights of minorities," thus surrendering "the rights of individuals, communities, and States to the unbridled will of the majority." Mr. Dean finds three principal objections to the proposed system. He says:

"The writer will assume, for the purposes of this discussion, that he is a politician, and he is opposed to the initiative and referendum:

"*First*, because he denies the right of the majority to rule, except within the limits consented to by those who are governed.

"*Second*, because it seeks 'to effect, in the forms of the Constitution, alterations which will impair the energy of the system, and thus to undermine what can not be directly overthrown.'

"*Third*, because it would obliterate the States, and produce a consolidated government, in which the rights of the individual would, sooner or later, be sacrificed to cumbersome machinery or a monarchical form of government."

Mr. Dean then brings to the support of the first objection illustrations of what might happen to the minority under a tyrannical majority domination. "We have a right to assume," he says, "in considering the merits of any question, that the worst that may happen is likely to occur." If, for example, the Constitution should hamper the majority, the Constitution, not the majority, would suffer; for "to assert the doctrine that the will of the majority is law, and then to undertake to limit that will by constitutional boundaries, is as absurd as it is illogical." If a court attempted to enforce the Constitution, the majority would abolish that court. The court would be in the minority. Thus the majority would be supreme. It could foist upon the people a state church, and even make the minority support that church, or it could take private property for public purposes without compensation. Mr. Dean answers possible objectors thus:

"It is true, of course, that under ordinary conditions, there would be a disposition to do justice by the individual, but it is not normal conditions with which government is called to deal. If mankind was always normal there would be very little need for government, and it is only for the purpose of dealing with abnormal conditions that the expensive machinery of government is kept in motion at all times, and it is under these conditions that the individual stands most in need of protection. And it is at this very point that the initiative and referendum fails him,

*The South Dakota constitutional amendment, adopted November 8, provides that when a particular piece of legislation is demanded by 5 per cent. of the qualified voters of the State, that proposition must be submitted by the legislature to the people at the next ensuing general election. If approved by the people, it becomes a law. If the legislature passes an act to which there is popular objection, that act must be submitted to the people at the next regular election, if petitioned for by 5 per cent. of the qualified voters. If approved by popular vote, it stands; if not, it fails to become a law.

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and makes him the victim of all the passions and prejudices of an irresponsible majority."

The phrase in Mr. Dean's second objection is taken from that part of Washington's Farewell Address in which Washington warns the Government against innovations. The energy of our system will be impaired, Mr. Dean thinks, by the possibilities of caprice under the proposed form of government. Suppose, for example, some part of the country should not favor a certain war, as New England opposed the war of 1812. A referendum would be called for, and the enemy might ravage half our coast before the ballot could be taken. Mr. Dean takes the tariff and taxes for another illustration:

"Take the tariff, for instance. There are no distinct schools of thought upon this question. One of them is for a protective tariff, the other for a tariff for revenue only. If a certain percentage of the voters have a right to initiate legislation, it must be obvious to every man of intelligence that one or the other of these schools of economics will find followers enough to demand a revision of the tariff as often as once every session of Congress, and we should go on year after year without a single twelve-month of certainty as to what law, or what system of law, was to prevail in respect to the collection of revenues. This would be equally true in respect to financial matters, and in the States where it is proposed that seven per cent. of the voters may set the legislative machinery in motion, we should have an endless experiment in taxation and excise matters, not to mention the thousand and one other problems which might be projected by the complex social organization of the closing century."

"The third objection," says Mr. Dean, "in the absence of all others, is enough to condemn the system in the mind of every student of history." He continues:

"Experience has demonstrated that popular governments have ever failed where they have dealt with the individual over large expanses of territory, and any system which in the slightest degree encroaches upon the legitimate province of our state governments in their control over the individual should be resisted as the entering wedge in the cause of monarchy. An unrestricted democracy, embracing an area, diversity of climate and condition, such as is found in the United States, is impossible; it can not be sustained, and every step in that direction is a progressive movement toward an absolute, or at least a personal, form of government."

Mr. Dean draws one illustration for this objection from the supposition that the President, Vice-President, and Senators would be elected, under the new system, by direct vote. This, he thinks, would increase the temptation to fraud and corruption and might precipitate a revolution. Moreover, it would rob the States of their control of the franchise. It would rob them, too, of their control of the prohibition of the liquor traffic, which, he alleges, "is wholly a concern of the State." He concludes, therefore, that

"as the whole theory of the initiative and referendum is hostile to the spirit of the Declaration of Independence, dangerous to the peace and stability of the Government, destructive of the sovereignty of the States, and a menace to the inalienable rights of the individual, it ought to be discountenanced by every man who has the welfare of mankind, the hope of popular government, at heart."

THE WAR DOESN'T SEEM TO BE OVER.

THE NEW ARRIVAL: "But, gentlemen, you know I am a Peace Treaty."
—*The Journal, Minneapolis.*

TOPICS IN BRIEF.

QUAY.

Every little while they say
That they
Have Quay
Where he can not get away!
But, in spite of all they do,
Quay brings down a plum or two
Every time he shakes the tree,
Seeming not to care a rap!
What a picnic life must be
For such a chap
With such a snap!
Oh, say,
Will there ever come a day
When they
Will lay
Quay
Away?

—*The Leader, Cleveland.*

CHOATE and Depew are taken, but Reid is left grinding at the mill.—*The Transcript, Boston.*

IF we can't elect United States Senators by popular vote, we might at least compel the candidates to use cash registers.—*The Tribune, Detroit.*

THE movement to shield the flag from mercenary business enterprise finds general commendation in the newspaper press. It is all right for trade to follow the flag, but it should not follow so closely as to leave footprints on the folds.—*The Record, Philadelphia.*

SOLVING THE RIDDLE.—First Populist: "What are you thinkin' about?"
Second Populist: "I was just thinkin' how rich we'd be if everybody'd start an endless chain subscription for everybody else and nobody'd break the chain."—*Puck, New York.*

AN APPRENTICE.—*The World, New York.*

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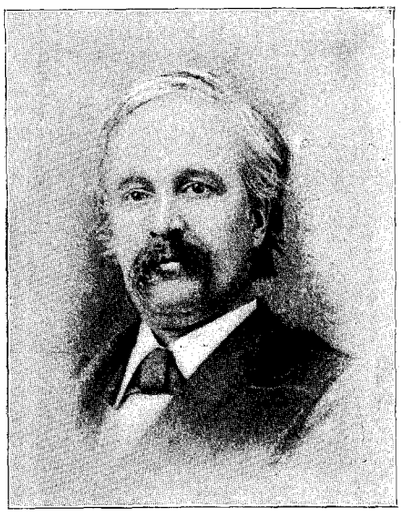
LETTERS AND ART.

RICHARD REALF: HIS POEMS AND A MEMOIR.

ALTHO it is a little more than twenty years since this remarkable man, "poet, soldier, and workman," cut short, by suicide in San Francisco, a career of pitiable picturesqueness and tragedy, his poems have never until now been given to the public in any collected form. The present volume is edited, and the introductory memoir furnished, by Col. Richard J. Hinton, Realf's intimate friend and literary executor.

Richard Realf was born in Sussex county, England, of humble village parentage, in 1834, and was the fifth in a family of ten. The boy was precocious, being able to "read well at three and a half years old." When about fifteen he began to write verses. Two years later his personality attracted the notice of a wealthy family, which befriended him and took charge of his education. About this time an eminent physician, a friend of his patron, quoted some of Realf's verses in a series of lectures on phrenology delivered at Brighton. The effect of this we are told in Realf's own words:



RICHARD REALF.

"A great many people came to see me thereupon, among them Lady Byron and her daughter Ada. Rogers, the poet, sent for me, being too old and infirm to come himself. Mrs. Jameson, Miss Mitford, Miss Martineau, Lady Jane Peel, and others, also began to pet me. I had shown some slight imitative talent as a molder of images in clay, and Gibson, the sculptor, thought there was the making of a creative artist in me. Among themselves they determined to publish a collection of my verses, and this was done in 1852, under the title of 'Guesses at the Beautiful,' the editor, Charles de la Pryme, Fellow of Trinity College, being a nephew of Thackeray."

Lady Byron was greatly interested in the boy's gifts, and gave him the opportunity to study the duties of a land steward on one of her large estates. Soon after this there occurred a disastrous love affair between Realf and a member of the Byron family, in consequence of which it was thought advisable for Realf to be sent to America. Before his departure, however, he suffered severe punishment at the hands of an elder brother of the lady; and to an injury then received are traceable, his biographer believes, his frequent subsequent aberrations. Mr. Hinton writes: "Realf was gentle, refined, courteous, 'breathing freely in high altitudes of spirit,' beloved by all but one who came in contact with him; yet his days are marred by strange disappearances, his life by weird passion, and his career degraded by acts of apparent dishonor." In New York Realf took a position with the philanthropic Mr. Pease at the Five Points House of Industry. He soon threw himself enthusiastically into the anti-slavery movement, and in 1857 joined fortunes with the famous John Brown venture. In 1859 he was sent to England and France to lecture for the cause, and during his absence the tragedy of Harper's Ferry occurred. Returning to America, Realf went to Mobile, joined the Jesuit College at Spring Hill, and was baptized. In 1860 we find him preaching and lecturing in a "Shaker" village in the West. One who heard him writes: "As he proceeded with his course he grew more and more eloquent, until the religious body he spoke for [the Shakers] declared he was inspired by the Holy Spirit." Soon after his departure from this village Realf again disappeared, and his biographer is unable to account for him in any way for a period of twenty months. He comes to light again upon his enlistment in the Union army. He served at Perryville, Chattanooga, Chickamauga, and Atlanta, and was commended a number of times for gallantry.

Just before the war, Realf married. While at the front, report reached him of his wife's death. After mustering out at Vicksburg in 1866, Realf's uncertain wanderings finally brought him to Rochester, N. Y., where, during a drunken debauch, he married one Catherine Cassidy, who proved his Nemesis. Having procured a divorce, Realf married a third time; but meanwhile the decree had been put aside by a higher court, and he found himself a bigamist. Then came the information that his first and real wife was still living. Under the strain of all this, aggravated by the vindictive fury of Catherine Cassidy, his health broke down. Broken and penniless, he managed to get to San Francisco. His Rochester wife discovered his whereabouts, and followed him. On her arrival he committed suicide. This was in October, 1878. In a sonnet written on his death-bed, Realf says of himself:

"Greatly he suffered; greatly, too, he erred;
Yet broke his heart in trying to be brave."

Realf's personality, we gather from the memoir, was of remarkable beauty. "He was brimful of a certain fiery energy, which never seemed to flag for a moment. He never showed nervousness or vexation. He was singularly tender and affectionate." Both his face and his poems reveal an ideality which, in the poems, often verges on mysticism. Here is Colonel Hinton's description of the man himself:

"Richard Realf looked like the traditional poet—even to the day of his death. His handsome head, face, and body were a fit receptacle for his handsome soul and brilliant mind. Short of stature, being not over five feet five in height, he was very boyish-looking when I first met him in November, 1855. Time dims memories; yet, tho forty-three years have passed, I still remember the figure that passed into my life as that of a beautiful Greek, an Apollo that Phidias would have chiseled into immortal marble. The young form was slight and graceful, tho not weak, hands and feet small and perfectly formed. The rounded, perfectly shaped head sat well on a fitly proportioned neck. I recall the ensemble—brown, wavy, and plentiful hair, a slight, silky mustache, a broad, white forehead, perfectly shaped face and features. His eyes were a fine hazel, deepening to a dark brown, or lightening to a keen gray; his nose well-shaped, broad at the root; finely penciled arched eyebrows and a rounded sensuous chin completed the handsome face of Richard Realf."

Here is another illuminating passage from the memoir:

"Realf's poetic nature, like the genius of Rousseau, was, as John Morley so admirably puts it, of the 'kind in which the elements of character remain mute, futile, and dispersive particles, until compelled into unity by the creative shock of feminine influences.' Realf felt this more than Jean Jacques did, in its most agreeable form. Far more than by his faults and follies must the influence of woman upon him be judged. I have been in possession of hundreds of his letters. In no one of them have I ever seen an unclean word or unwholesome suggestion. A pathetic tenderness is a prevailing and purely personal trait. The passional expression, whenever perceptible, is held in restraint by the cleanest of poetic illustration. He certainly had the platonic faculty in a large degree. Children all loved him. Old persons were drawn strongly to his side."

In Realf's verse a certain uplift and spiritual exaltation are noteworthy. Such stray passages as the following are not easily forgotten:

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". . . . a Spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an eternal presence thrills
The fringes of the sunsets and the hills."

"We lean too much on palpable circumstance,
Too little on impalpable souls, to attain
God's morrows for our yesterdays of pain."

"The great world grows in glory; near and far
God's blinding splendors blaze upon our eyes;
And thunders, as of newer Sinais,
Crash triple grandeurs of great prophecies;
And large loves, white as Christ's own Angels are,
Fling shining sweetnesses on all the spheres. . . . . "

"And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine."

These fragments, quoted almost at random, are enough to show that Realf's message is not the message of a coward before life's ironies, and that he attains, in passages at least, the subtle, indefinable touch that makes poetry. One virile stanza from "Io Triomphe!" might have been written for our reassurance to-day:

"The Lord God's purpose throbs along
Our stormy turbulences;
He keeps the sap of nations strong
With hidden recompenses.
The Lord God sows His righteous grain
In battle-blasted furrows,
And draws from present days of pain
Large peace for calm to-morrows."

AMERICANISM IN MUSIC.

"IT can not be said without exaggeration that we have as yet any American musical art," writes Mr. John S. Van Cleve, and he adds, "Americanism in our music there is in abundance, at times a superabundance, but a true ripened art, not yet." He goes on to state that we have in America the three necessary conditions of art-life, viz., accumulated wealth, passionate national pride, and a high degree of that technical training which makes possible the expression of our inspired impulses. But as music is the latest developed of the arts, it is not surprising if we are still at the day of small things in American music. Mr. Van Cleve writes (*Music*, December):

"American musical life is in much the same heterogeneous, even chaotic, state as American society. Here is a country fashionable on one side of a street and plebeian on the other, proud of its progressiveness, yet patiently tolerant of abuses of public franchises such as would disgrace the most despotic nation of the Old World; dividing itself sharply more and more into two classes of human beings, those who have more money than is good for them and those who have less money than is good for them; a nation which is no longer a country but an empire, which contains every climate of the globe, every nation of the human race, and keeps its citizens in every possible degree of varied circumstance. Is it strange that such a people should pay thirty thousand dollars per year in royalties to such a march-maker as Sousa, and such a waltz-maker as the author of 'After the Ball'? Should feed its religious life upon such a mild mixture of milk, warm water, sugar, and bread crumbs as the Gospel hymns and the like outputs, yet patronize the great artists of the operatic world with such lavishness that they may well bless us and laugh at us alternately? Demand of the orchestral director all the latest works of the Germans, French, and Russians, and pour themselves in tumultuous waves to hear the most abstruse creations of Bach, Brahms, and Berlioz, as they do at the Cincinnati May festivals? Surely a strange land this dear America, with her muddy stream of street music and her crystal fountains of most sacred art, with her worship of Handel, and her toleration of banal Sunday-school ditties."

On another page, however, Mr. Van Cleve compares American life to the metal from which the most musical bells are molded, a composite substance, difficult to fuse, yet capable of the sweetest vibrations. But in our effort toward a unique national expression in music, Mr. Van Cleve tells us, we must not make the mistake of exaggerating some one picturesque but secondary feature in our national life. He says:

"No people in the world are so sensitively connected with all mankind by the thousand filaments of sympathy and mutual interest. The craze, however, for strong local color is so tyrannous in our day that even so high an authority and illustrious an example as Dr. Antonine Dvorak made a wide wave of agitated discussion by propounding the startling theory that in our peculiar deposit of negro melodies we have a treasure-trove and the true corner-stone of a national school of music.

"Others, like the lately deceased and highly respected Professor Filmore, have labored diligently to discover and exploit a supposed treasure in our aboriginal Indian music, suggestive in character and valuable for the weaving of a new tone-web. The one example of high-art music constructed out of Indian materials, and following a plan in logical accord with that material, and the life of which it is the tonal embodiment, is, so far as my present knowledge goes, the Indian suite by MacDowell. Clever as this work is, it is not to me at all convincing; or, rather, it was extremely convincing of just what I had thought previously, viz., that the chief use, possibly the only use, of these barbaric bits of crude tune is to afford a little diversification, or gay, relieving embroidery to the serious web of tones. . . . . .

"The Irishman, the Scotchman, the Norseman, the Bohemian, the Bedouin, the Hindu, the Chinaman, have each a real music, and if we were looking for materials out of which to build up a palace of art, we might seize upon the folk-music of all or any of these without losing absolutely all racial touch, for representatives of all these peoples are to be found actually living in our land and breathing American air. In a word, we are not at all Indians, and the strange, odd, ludicrous, vague, untuneful sounds which serve the red man to utter and relieve his overburdened heart are utterly caviare to us Americans, composite as our blood is. And in no essential way can the Indian tone-germs grow in our garden of song, save as quaint orchids, to deck random nooks; or as borders to relieve the too familiar with the bizarre. Indian music, or rather Indianized music, we may admit among our tone-curios, as we admit the tomahawk, the moccasin, the wampum belt, the flint-headed arrow, the quill-embroidered canoe, among our ethnological specimens or the *bric-à-brac* of the curiosity hunter. Purposes of anthropology or the crusade against *ennui* they may serve, but anything so intimate, so precious, so bone-of-our-bone and flesh-of-our-flesh as music, these tiny deposits of alleged melody can never promote.

"Another deposit of crude ore in the way of spontaneous folk-music, however, that of the negroes, we are assured by some high authorities, critical and otherwise, promises much better. Here at first blush the case is certainly hopeful. The negro does not merely imitate, for there is a very pronounced negroid element in all that he does. Take, for example, this large and eminently entertaining literature, both in prose and verse, which has flourished up since the Civil War in regard to the negro, his humors, his sufferings, his pieties, his aspiring efforts. The books of all our poets and novelists, Thomas Nelson Page, F. Hopkinson Smith, Richard Malcolm Johnston, Paul Louis [Lawrence] Dunbar, Ruth McEnery Stewart, and many others of equal talent, make it patent that in our peculiar patois literature of the negro type we have something absolutely genuine, as well as absolutely new.

"But in the affair of negro music, the case is not parallel. What is known as negro music is of two utterly diverse classes. These are sweet, sad tunes produced by a white man when contemplating the condition of the negro as a slave—a human chattel; the other is made up of spontaneous tunes created by the negroes themselves when bubbling over with emotional excitation. These spontaneous tunes, which were exploited a few years ago by the Jubilee Singers, the Tennesseeans, and others, almost *ad nauseam*, were true outgrowths of negro life and experience. It may be claimed, with some show of justice, that the negro and his life belong as legitimately to any superstructure of American music as they do to our literature, our politics, and our sociology. This is logical and just; but the somewhat extravagant claim put forth by Dvorak and his coterie of admirers, to the effect that in negro folk-tunes we have the primary rock and solid raw material out of which to construct a complete edifice of American music, a radiant temple for the worship of the beautiful, is quite untenable."

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Mr. Van Cleve says that, altho there is no reason why our native composers, such as MacDowell, Chadwick, Gleason, Broeckhaven, and Elsenheimer, should not add to their works a touch of humor or pathos, or a rhythmical impulse, drawn from Indian or negro themes, American music must look elsewhere for its real inspiration. The genius of the nation is not Indian nor negro, but Caucasian, with a prevailing Teutonic element. The writer concludes: "We will have ripe American music when we have ripe American life. Our composers should strive after originality, but not strain after it. Far-fetched newness is likely to be mere oddity. Our composers must stand upon Brahms and Wagner, upon Beethoven and Mozart, upon Schumann and Chopin, upon Mendelssohn, Weber, and Haydn; upon Handel, Bach, and Palestrina, uttering their honest thought and their unfeigned emotion with such newness of voice as God may give them."

JULIA WARD HOWE'S REMINISCENCES.

OF Julia Ward Howe's "Reminiscences," which are being published in *The Atlantic Monthly*, two instalments have already appeared. These papers, beginning with the writer's earliest recollections, are of considerable literary and personal

JULIA WARD HOWE.
Courtesy of Houghton, Mifflin & Co.

interest. In one of them Mrs. Howe speaks of the intense pleasure and subsequent painful reaction which she experienced when, in the course of her musical education, she was required to take part in concerted pieces. In this connection she says:

"While I greatly disapprove of the scope and suggestions presented by Count Tolstoy in his 'Kreutzer Sonata,' I yet think that, in the training of young persons, some regard should be had to the sensitiveness of youthful nerves, and to the overpowering response which they often make to the appeals of music. The dry practise of a single instrument and the simple drill of choral exercises will not be apt to overstimulate the currents of nerve force. On the other hand, the power and sweep of great orchestral performances, or even the suggestive charm of some beautiful voice, will sometimes so disturb the mental equilibrium of the hearer as to induce in him a listless melancholy, or, worse still, an unreasoning and unreasonable discontent."

Of Washington Irving Mrs. Howe writes:

"I was still a child in the nursery when I heard of his return to America, after a residence of some years in Spain. A public dinner was given in honor of this event. One of the guests told of Mr. Irving's embarrassment when he was called upon for a speech. He rose, waved his hand in the air, and could only utter a few sentences, which were heard with difficulty. Many years after this time, I was present, with other ladies, at a public dinner given in honor of Charles Dickens by prominent citizens of New York. The ladies were not bidden to the feast, but were allowed to occupy a small anteroom which, through an open door, commanded a view of the tables. When the speaking was about to begin, a message came suggesting that we should take possession of some vacant seats at the great table. This we were glad to do. Washington Irving was president of the evening, and upon him devolved the duty of inaugurating the proceedings by an address of welcome to the distinguished guest. People who sat near me whispered, 'He'll break down—he always does.' Mr. Irving rose and uttered a sentence or two. His friends interrupted him by applause, which was intended to encourage him, but which entirely overthrew his self-possession. He hesitated, stammered, and sat down, saying, 'I can not go on.' It was an embarrassing and painful moment, but Mr. John Duer, an eminent lawyer, came to his friend's assistance, and with suitable remarks proposed the health of Charles Dickens, to which Mr. Dickens promptly responded. This he did in his happiest manner, covering Mr. Irving's defeat by a glowing eulogy of his literary merits.

"'Whose books do I take to bed with me, night after night? Washington Irving's, as one who is present can testify.' This one was evidently Mrs. Dickens, who was seated beside me. Mr. Dickens proceeded to speak of international copyright, saying that the prime object of his visit to America was the promotion of this important measure.

"I met Washington Irving several times at the house of John Jacob Astor. He was silent in general company, and usually fell asleep at the dinner-table. This occurrence was, indeed, so common with him that the other guests noticed it only with a smile. After a nap of some ten minutes he would open his eyes and take part in the conversation, apparently unconscious of having been asleep.

"In his youth Mr. Irving had traveled extensively in Europe. While in Rome he had received marked attention from the banker Torlonia, who repeatedly invited him to dinner parties, the opera, and so on. He was at a loss to account for this, until his last visit to the bank, when Torlonia, taking him aside, said, 'Pray tell me, is it not true that you are a grandson of the great Washington?' Mr. Irving in early life had given offense to the descendants of old Dutch families in New York by the publication of 'Knickerbocker's History of New York,' in which he had presented some of their forbears in a humorous light. The solid fame which he acquired in later days effaced the remembrance of this old-time grievance, and in the days in which I had the pleasure of his acquaintance he held an enviable position in the esteem and affection of the community. He always remained a bachelor, owing, it was said, to an attachment the object of which had been removed by death. I have even heard that the lady in question was a beautiful Jewess, the same one whom Walter Scott has depicted in his well-known Rebecca."

In 1835 Mrs. Jameson, whose "Sacred and Legendary Art" and "Legends of the Madonna" are widely known, visited America, and Mrs. Howe, then a girl of sixteen, made her acquaintance. She writes:

"Mrs. Jameson's connoisseurship was not limited to pictorial and sculptural art; she was passionately fond of music, also. I still remember her account of one evening passed with the composer Wieck in his German home. In this she mentions his daughter Clara, and her lover, young Schumann. Clara Wieck became well known in Europe as a pianiste of eminence, and of Schumann as a composer there is now no need to speak.

"There were various legends regarding Mrs. Jameson's private history. It was said that her husband, marrying her against his will, parted from her at the church door, and thereafter left Eng-

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land for Canada, where he was residing at the time of her visit. I first met her at an evening party at the house of a friend. I was invited to make some music, and sang, among other things, a brilliant bravura air from 'Semiramide.' When I would have left the piano Mrs. Jameson came to me and said, '*Altra cosa*, my dear.' My voice had been cultivated with care, and tho not of great power was considered pleasing in quality, and was certainly very flexible. I met Mrs. Jameson at several other entertainments devised in her honor. She was of middle height and red blonde in color; her face was not handsome, but sensitive and sympathetic in expression, and her want of taste in dress somewhat scandalized the elegant dames of New York. I actually heard one of them say, 'How like the devil she does look!'"

The purely personal note running through them is not the least attractive feature of these reminiscences. For instance:

"My father sometimes endeavored to overcome my fear of lightning by taking me up to the cupola of our house and bidding me admire the beauty of the storm. Wishing to impress upon me the absurdity of giving way to fear, he told me of a lady whom he had known in his youth, who, being overtaken by a thunderstorm at a place of public resort, so lost her head that she seized the wig of a gentleman standing near her and waved it wildly in the air, to his great wrath and discomfiture. I am sorry to say that this dreadful warning provoked my laughter, but did not increase my courage.

"My brother and his bride came to reside with us shortly after their marriage. In their company I often visited the Astor mansion, which was made delightful by good taste, good manners, and hospitable entertainments. Mr. William B. Astor, the head of the family, was a rather shy and silent man. He had received the best education that a German university could offer. The Chevalier Bunsen had been his tutor, and Schopenhauer, then a student at the same university, had been his friend. He had a love for letters, and might perhaps have followed his natural leaning to advantage had he not become his father's man of business, and thus been forced to devote much of his life to the management of the great estate."

AMERICAN LITERATURE AS A MEANS TO NATIONAL SELF-CONSCIOUSNESS.

"THE American people have not yet come to full national self-consciousness. They have come to sectional self-consciousness; and, in New England, for example, that clear realization of ideals and formative tendencies found expression in a literature the beauty and the limitation of which are significant of New England character. But the nation as a nation has not yet reached a clear understanding of itself; it does not know what is in its heart, altho it responds with passionate intensity to every appeal to its instincts and ideals." To Mr. Hamilton W. Mabie, whose words these are, it appears that we must look toward an adequate national literature as our only means to that stimulating and unifying self-knowledge which shall save us from the spirit of commercialism on the one hand and sectional misunderstanding on the other. Of the first danger, Mr. Mabie says that it is an open question whether we shall be makers of things or creators of ideas and ideals. But in spite of the magnitude of the country's material resources, his faith is that the ingrained idealism of the American nature will preserve us from the dismal fate of being rich without being significant or interesting. The other danger, that of sectional misunderstanding and divergence of interests, is a far more substantial one. Mr. Mabie points out that the distance from Portland, Me., to Portland, Oreg., is considerably greater than that from Greece to Norway, and that Boston and New Orleans are almost as far apart as London and Damascus. It is little to be wondered at that the North and the South have not always understood one another, and that an extreme form of localism threatens to develop in many parts of the country. Of the unifying power of a literature which should be both a revelation of national character and a force to form national character, Mr. Mabie says (*The Forum*, January):

"Its influence, tho not computable by any external records, is diffused through the atmosphere which a people breathes. It has recently been said, and not without a degree of truth, that the modern movement for expansion, which has made England active and potential at the ends of the earth, did not originate in the mind of a statesman, and was not the result of the scheming of a shrewd politician like Beaconsfield, but received its most powerful impulse from three writers: Carlyle, Tennyson, and Kipling. These men of letters, like many of their predecessors, have not urged definite policies upon their countrymen; but they have given the English spirit and temper the impulse of sharp definition, and of deep and passionate faith. Indeed, the service of English literature as a practical force in English life can not be overstated. It has done more than any other single force to give the English race clear consciousness of its strength, its aims, and its work; it has bound the race together in the consciousness of a rich and enduring community of history and fortune. Shakespeare has done more for England in forming this consciousness than Pitt or Peel or Gladstone.

"If this service was needed in a country of such narrow territory, with a population so compact, as England, it is sorely needed in this country, with its immense distances and its widely separated communities. And when one adds to these natural conditions the complexity of races now learning to live together in the republic, the necessity of a literature that shall develop first a national consciousness, and then clarify national spiritual ideals and make them authoritative, becomes even painfully apparent. A literature adequate in its power and vision to the range of life on this continent is a prime necessity for our safety. We need a literature which shall speak to and for the consciousness of the nation, as the New England literature spoke to and for the consciousness of New England. The note of nationality was struck with resonant clearness by Emerson, Lowell, and Whittier; but the force and depth of conscious national life were not behind these earlier poets as they will be behind their successors. The time was not ripe; but it is fast ripening."

As yet, it would seem, American literature has not proved adequate to the need. The heart of the nation still awaits its interpreter. Mr. Mabie says:

"It is not fanciful to infer, perhaps, from the vast and varied putting forth of human energy under immense difficulties, and from the great importance which our form of government attaches to personality, that the human interest must always be uppermost in our literature; and that in the exact degree in which our art searches and discloses the depths of our life will our books be great and authoritative. Our literature for two decades has not made a very deep impression on the imagination of the country, and has not deeply affected its character, because, for the most part, it has lacked depth of feeling and profound seriousness. It has seemed to shrink from deep conviction, from strong feeling, from great emotion. It has been admirable in form, sound in tone, and often charming in style; but, for the most part, it has lacked elemental power. The great passions have not been portrayed by it; nor have the shaping forces which are always at work in the deepest consciousness of a people come to the light in it. A good deal of this literature has seemed to share the conventional dread of any real show of feeling, the conventional shrinking from outbreaks of the great emotions. It has observed the proprieties to a degree which has made it a well-bred and agreeable comment upon men and manners, without a suggestion of the tremendous forces which are never absent from human life, or a glance into those depths into which men of creative genius are compelled to look by the very possession of vision and insight. . . . . .

"It would seem as if we shrank from any real knowledge of ourselves, and dreaded any hand-to-hand contact with the tremendous actualities of living. Our literature has largely lost the note of discovery, the audacity of spiritual adventure, the courage of great faiths and passions; it is in danger of becoming a resource of polite society, instead of an expression of vital experience and a dominant force in national life. It has struck some deep notes with great clearness and resonant power; but it must continue to strike such notes; and it must put behind the clarity of its vision the vitality and sheer human force of rich and deep experience. The idealism of the American character, which many foreign observers fail to recognize because it has so far taken practical rather

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than artistic forms of expression, is a prime element in the making of the books that stir the depths; but there must be substance and power as well. What Emerson recognized as 'thinness of constitution' is still too much in evidence in American writing. The literature which pleases and refines is wholesome and welcome; but it can not take the place of the literature which reveals and stimulates. . . . . .

"A great deal of the literature of the last two decades would have been admirable as a subsidiary literature; it has been inadequate as a representative literature. It has had grace and refinement and charm; it has lacked depth, force, mass, passion."

"It is essential," Mr. Mabie writes, "that a nation should understand itself through the disclosure of its instincts and ideals, in order that its spiritual life may dominate and form its material life." In the case of a vast nation such as the United States, it is clear that the highly organized spiritual life in which its safety rests can not hope for instant and facile expression. Its message is too great to be caught up in a phrase. Mr. Mabie sees the time fast approaching, however, when "literature must find a voice for this great dumb life or utterly and disastrously fail to discharge its functions and do its work."

Not by intention, but spontaneously, will this more inclusive literature be written. Its way has been prepared by every true man of letters we have produced. It is being prepared to-day by our later historians, who, "by making us aware of the stirring and romantic history behind us, are developing a consciousness of our racial resources and of the experience which has made us a nation." Such a story as Mr. Thomas Nelson Page's "Red Rock," by its sympathetic interpretation of the feeling of a great section in one of the shaping crises of its history, does much to make smooth the way. Our past is rich in the crude material of literature, and "one of the highest uses of this material in the forms of art," Mr. Mabie concludes, "will be the clear development of national self-consciousness."

THE NEW EDUCATION.

HAVING in a previous and successful work endeavored to show the decadence of France socially and politically, Edmond Demolins, in a new book entitled "L'Education Nouvelle," has shown the way to national regeneration. According to Demolins, the entire educational system of France must be revolutionized, as the industrial superiority of the Anglo-Saxon nations is due chiefly to the scientific and practical nature of their methods of training the young for their duties and functions in life. He has made a thorough study of two English schools which he considers ideal in every respect, and has adopted them as a model. In his book he not only sets forth his theories, but lays down a program and announces the formation of a new school under his direction near Paris. Demolins writes like a man with a great mission.

The chief principles and features of the new system may be summarized as follows:

The schools must be established not in cities, but in villages or on private estates. Each school must have several acres of land, a farm, domestic animals, and everything pertaining to an agricultural vocation. The school must be situated in proximity to woods, a river or a lake, and open fields.

Teachers and pupils must live in the institution. All of the teachers' time must be devoted to the school, and they must live with the pupils. If a teacher is married, his wife is to be provided with employment in the school.

The teacher is to live with and constantly watch over the pupils, not in the spirit of an official, not for the purpose of restricting spontaneity and freedom, but in order to educate them in the full sense of the term. He is to participate in *all* their occupations and doings—in their studies as well as their recreations. He must be as competent to teach the sports characteristic of the nation as the sciences and arts. This common life should establish simple, natural, free relations between teacher and pupils.

As for the studies, the all-important principle should be *no work except during school hours*. No preparation of lessons, no thought about the work, should engage the attention of the students outside of these hours. The system to be pursued in the classrooms should be this: First of all, the teacher examines the pupils in the lessons of the previous day. After this review, as thorough as possible, the next lesson is explained. The exposition is at once followed by questions from the teachers, the object being to determine how far the pupils have assimilated the lesson. Misunderstanding is thus removed, and where necessary supplementary explanations made. This examination over, the pupils are to write a *résumé* of what they have learned, and the teacher is to read and correct these notes, answer questions, etc. This completes the lesson, and nothing more is to be done on the subject during the day.

Such life may seem monotonous and calculated to generate certain forms of mental and physical vice. But these are to be guarded against by plenty of physical exercise, by manual training, by healthy recreation, by dramatic and musical entertainments in which the teachers and their families are to participate. An important point is to have female as well as male teachers and to make woman's influence prominent and wholesome.

Art is to be a conspicuous feature in the curriculum. The pupils are to be taught drawing, painting, sculpture, and music. Classical languages are to be taught, but in a living, practical way. Grammar is to be taught along with the vocabulary, and the pupils are to be made to converse in the languages studied. Modern languages are to be studied thoroughly, and the pupils are to be taken to England and Germany for three, six, and even twelve months to perfect their knowledge of German and English and form an idea of the life and institutions of foreign countries.

The age for entrance into the Demolins school is fixed at fourteen. The fee is 2,250 francs a year, which is to cover everything (travel included) except dress. No uniform is to be prescribed, not even for teachers, formalism and routine being considered stifling and objectionable.

There are six classes in the school, a year being prescribed for each. The first three years are to be devoted to general courses, obligatory upon all. The fourth class is divided into departments: literary, scientific, industrial, and commercial, and agricultural and colonial, and these divisions are maintained through the remaining grades or years. At the end of the third year, the pupil is to choose his special line of further study. The claim is that a graduate of this new school will know all that an intelligent man needs to know and will be trained to enter a professional school or a business career.

This new educational system, it is alleged, combines all the advantages of the present French, German, and English methods. It will make neither visionaries and unpractical scholars nor officials, but men fit for any liberal or commercial vocation.—*Translation made for* THE LITERARY DIGEST.

NOTES.

ADMIRAL DEWEY recently refused an offer of $5,000 for a magazine article from his pen. It is said that his reply by cable was: "Thanks, but I am too busy."

FROM his memoirs we quote Alphonse Daudet's definition of style: "Style is a state of intensity. The greatest number of things in the smallest number of words."

MRS. ISABEL A. MALLON, author of "Bab's Babble," and rather widely known in America under the *nom de plume* of "Ruth Ashmore," died of pneumonia at her home in New York, December 27.

GLADSTONE used to amuse himself with the question of the four greatest authors of the world. His final choice gave the palm to Homer, Dante, Shakespeare, and Goethe, altho for a time he weighed the claims of Æschylus, Virgil, and Milton against Goethe's.

THE poet and dramatic critic, M. Catulle Mendès, has been asked by the Minister of Education to prepare a report on the French poetic movement, including the drama. His task is to sum up, without bias or partiality, the enormous output of verse during the last thirty years. A similar report was requested of Théophile Gautier in 1867.

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SCIENCE AND INVENTION.

INCENDIARY MICROBES.

IT would seem that the omnipresent microbes are to be blamed for nearly all our ills. Even the mysterious cases of spontaneous combustion that occasionally cause the destruction of barns or haystacks are due, it now appears, to their maleficent activity. Says M. Jean de Loverdo in an article on the subject in *La Nature* (Paris, December 24):

"An inherent tendency in our minds often leads us to imagine that habits, dislikes, acts, and passions like our own belong to the beings that surround us, to our lower fellow creatures, to the animals of the stable, and the beasts of the woods, to the tyrants of the air, and the peaceful dwellers in the waters. But rare are the living creatures that have as good a title to these attributes as the microbes. Their invisible world seems like an echo of our strife and combats, of our activity, of our industries, of our qualities, and of our miseries. Some of them, beneficial to man, enrol themselves willingly in his service and rival each other in strife to augment his resources, while others, without relation to us, seem to have no action on their surroundings; they live without care as amateurs, as artists, or, if you prefer the word, as colorists. Sometimes they grow in our kitchens, color our bread red or our milk blue; sometimes they transform into scarlet the white snows of Alpine regions, or lend to the immensity of the ocean the varied tints of their resplendent matter.

"But side by side with these inoffensive dilettanti, who seem to exist only for the joy of showing their brilliant colors of the sun, the microbian world also—alas!—includes a number of groups of very bad reputation—poisoners, murderers, and vandals who, not content with attacking the lives of ourselves and our domestic animals, carry their rage for destruction so far as to set fire to our property. And if they pay dear for it, for the flames destroy them also, they do all in their power to bring about this result. Many cases of spontaneous combustion are incontestably their work.

"Altho the cause of these combustions seems to have been known and experimentally proved as far back as Liebig's time, it is only recently that it has been established to the satisfaction both of scientists and practical men.

"Among the conversions brought about by the evidence of facts, we may note that of a great Austrian agriculturist, M. Benesch, who for thirty years refused to put faith in the spontaneity of such combustion. Nevertheless, several years ago he was forced to admit it by an accident that occurred at his farm at Meierhof. In an inaccessible barn on a very high scaffold he placed, one after the other, five hundred loads of hay, cereals, and legumes cut green. About the middle of the pile, a mass of mixed oats and vetches began to grow hot. The employees of the farm, as well as its owner, did not appreciate the danger, and waited for time to cool this incomprehensible ardor. They fared badly, however, for several days of waiting served only to encourage and make more active the work of the microscopic heaters. At the end of a week a light curl of smoke arose from the barn and caused disquiet in the farm of Meierhof. M. Benesch, after his unfruitful appeal to time, had recourse to air, whose contact, he thought, would cool off the pile and disperse to the winds the vaporous products of this mysterious effervescence. But scarcely had his laborers reached, with great toil, the center of the pile, when flames burst out on all sides, transforming the heated forage into an immense furnace. The laborers, indeed, did not get out alive without great effort. Every presumption of incendiarism or the contact of a burning body being impossible to maintain, this fire put an end to the previous skepticism of the proprietor of Meierhof in regard to the spontaneous combustion of hay.

"Other facts, not less striking, confirm the spontaneity of these accidents so well that German insurance companies have given serious attention to the matter of foreseeing them in some way. The losses of one company from this cause reached in a relatively short time the sum of 2,500,000 francs [$500,000].

"We need none of us expect that our farms will escape. Strangely enough an excess of water brings on the fire. The history of wet years shows this well. Last August a haystack holding 15,000 kilograms [16 tons] took fire near Aulnay-sous-Bois, and a barn full of hay burned spontaneously near Saint-Amand; this was because the hay-harvest of 1898 took place in unfavorable conditions and the excess of moisture predisposed the hay to inflammation.

"This spontaneous combustion, in fact, is only the last act in one of these secret dramas that are played silently in the center of badly dried masses of forage or in the heart of bales of cotton or tobacco. The microbes that exist in all these vegetable matters, excited by the contact of water vapor, grow and increase rapidly. Their battalions form for the attack on the great fortresses of vegetable fiber which they dismantle and digest.

"This work of dislocation and fermentation can not go on without a certain production of heat, which is localized by reason of the defective conductivity of organic substances. For this very reason the evil becomes aggravated; the theater of all these microbian operations is overheated and, instead of extending their caloric activity, the microbes become their own executioners. In short, it has been proved that in the places where they flourish the temperature rises to 300°, changing the hay into carbonaceous matter, porous and very light. In these unsuspected kilns, the forage, being altered into finely divided carbon, consumes without flame for want of oxygen, but when the pile is suddenly opened the access of air causes the incandescent mass to inflame instantly.

"To indicate the preferences and penchants of these incendiary microbes, scientists have given them the name of thermophiles [heat-lovers]. This love for heat is of course only relative, and, according to Papeneck, these seditious micro-organisms succumb to a temperature of 80° [176° F.] precisely like the more common bacteria. Their spores, however, offer a desperate resistance to heat and desiccation.

"But how shall we guard against so insidious and subtle marauders? M. Benesch seems to have solved this delicate question very simply with the aid of a long iron rod furnished with a handle, and ending in a kind of fork. By a twisting movement this can bring to the surface a sample of the hay hidden in the heart of a pile or stack. The appearance and odor of the sample serve as starting-points for observations that are repeated from time to time. As for the temperature, it is easy, with a little practise, to estimate it exactly by touching the bar on drawing it out quickly after leaving it in the pile ten minutes.

"By the use of this simple instrument, we can always be informed of the time when it becomes necessary to demolish the pile to stop a fermentation that threatens to bring on a fire."—*Translation made for* THE LITERARY DIGEST.

Ice-Storms.—What we call ice-storms, known by the French as *verglas*, would seem to be more complicated things than has been supposed. They are generally regarded as due simply to rain falling on ground or objects cold enough to freeze it. But recent observation shows that in some cases the objects on which the rain falls and freezes are not below the freezing-point; the falling drops, then, must have been below this point and have been kept liquid by some particular circumstance—in other words, they have been in the state called by physicists "superfusion." In *Das Wetter* (November) Dr. W. Meinhardus discusses the circumstances attending a remarkable ice-storm that occurred in Central and Eastern Germany on October 20, 1898. The facts of this storm, we are told by M. C. Maze, who reviews Dr. Meinhardus's article in *Cosmos* (December 31), amply supported the superfusion theory. He says: "The rain fell, without having been preceded by a frost, which renders the old explanation untenable. The ice was formed under the following conditions: In the high regions of the atmosphere there was a layer of air whose temperature was above the freezing-point or Centigrade zero. This air must have been very moist and had a tendency to rise, which brought about condensation and caused rain. Below this layer was another, whose temperature was below the freezing-point. In traversing it, the drops of water were chilled without being solidified, but solidification took place instantaneously on contact with any body whose resistance tended to deform the drop. This explanation does not depend on an ideal situation imagined to satisfy a theory, but results from facts proved by observations on elevated stations and at mountain observatories."—*Translations made for* THE LITERARY DIGEST.

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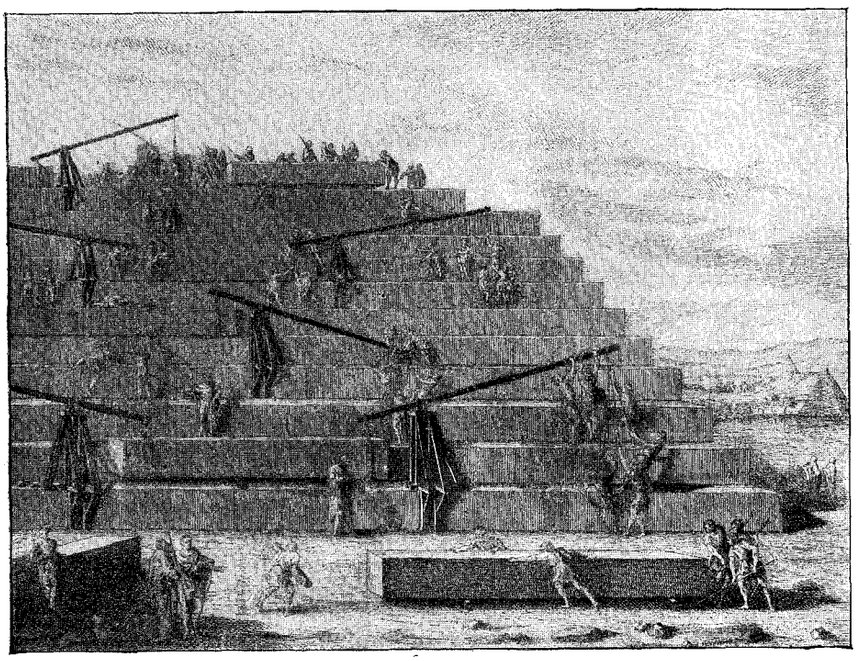
HOW WERE THE PYRAMIDS BUILT?

THE Egyptian pyramids have perhaps caused more learned speculation than any other existing structures. To the historian, the student of comparative religion, the astronomer, the archeologist, the architect, they are alike objects of never-ending interest; but perhaps the engineer should claim them as his special property on account of the problem of their erection. How could the ancient Egyptians have accomplished without our vast machinery a task that would be difficult even for us? In *Cassier's Magazine* (January), W. F. Durfee gives us an answer to this question based on the very positive statements of Herodotus, the Greek historian. After mentioning that inclined planes or "ramps" of earth were doubtless used in old times to assist in building huge edifices, he tells us that in his opinion they were not so used in this case. In an old French work on the subject, the author, De Goguet, says:



CONSTRUCTION OF THE PYRAMIDS ACCORDING TO HERODOTUS.
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"'A very simple machine, and, according to Herodotus, very easy to manage, placed upon the first course, served to raise the stones destined for the construction of the second. The second being finished, another machine, of the same kind that I have been speaking of, was fixed upon it, and so on for the rest, one or more of the machines being always left upon each of the courses already laid, to serve successively for raising the stones from step to step. By repeating this operation as often as was necessary to form the height of the pyramid, they accomplished the raising of the stones with ease to its utmost summit. Such, by the report of Herodotus, was the manner in which the body of this monstrous edifice was constructed.

"'The same author teaches us also the method which they followed for the exterior covering of the pyramid, for it is certain that the pyramids had all, originally, an outward coat, whether of square flags, or marble, or of bricks, or of small stones, in such a manner that they presented to the eye only a perfectly even slope, such as we see at present in most of these buildings. It is true that at this time the great pyramid presents to us on each of its sides only a kind of stair; but it is easy to convince ourselves that this enormous mass was originally overcast with marble, which has disappeared through the injuries of time, or rather by the avidity of the Arabs. Herodotus tell us, then, what good sense alone would have dictated—that is to say, that they began the coating of the pyramid from the summit.'

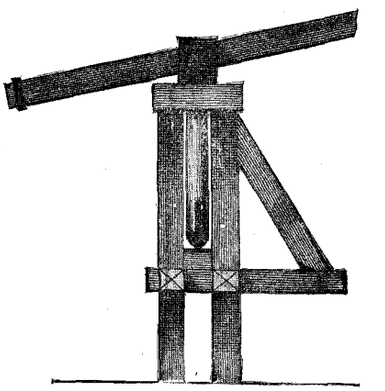
"Rawlinson, translating Herodotus, tells us that 'after laying the stones for the base, they raised the remaining stones to their places by means of machines formed of short wooden planks.'

"The accompanying engravings illustrate Goguet's conception of the kind of mechanism employed by the pyramid-builders. It is substantially a lever crane. Cranes on this principle were well known at a very early date. The lever was in common use in ancient Egypt, and the pulley was also known and used prior to the destruction of Nineveh (B.C. 625), and is found figured among the sculptures discovered in the ruins of that great city by Ledyard.

"That some species of hoisting mechanism was used by the old Egyptians for placing obelisks in position is known from the statement of Pliny, that Rameses (1250 B.C.), fearing that his engineer would not take sufficient care to proportion the power and strength of the machinery employed to raise an obelisk, ninety-nine feet in height, to the great weight to be elevated, ordered his own son to be bound to its apex, to insure more effectually the safety of the monument.

"The inclined plane—the simplest of the elements of mechanism—was, without doubt, the earliest mechanical expedient used by man for raising large masses. As a preliminary to the building of the great pyramid, the engineers of Kufu (Cheops, 3050 B.C.) constructed an inclined plane of masonry for raising the stones from the level of the river to that of the rock platform on which the pyramid was erected—a height, according to the French survey, of 144 feet above the mean level of low water in the Nile. This inclined plane, or causeway, was over 3,000 feet in length, and had a width of 60 feet. Its eastern end was contiguous to a canal communicating with the Nile, by which the boats carrying the stones from the quarries could deliver them in readiness to be dragged up this vast 'ramp'—doubtless the first artificial construction of the kind—on sleds, by men or animals, to their destination."

But altho Mr. Durfee will not admit that inclined planes of earth were used in building the pyramids, he acknowledges that they were certainly used in building temples in India, and he states that similar aids were employed, not so very long ago, in European countries. He says:



ELEVATION OF THE HOISTING MECHANISM.
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"It is not many years since the inclined plane was common in all our shipyards (there called 'the brow'), and in our early history it was used in the construction of large buildings. The writer's grandfather once told him that 'all the stone and mortar used in the walls of a certain cotton factory were dragged up inclined planes on "stone-boats" by oxen, even to the top of the building.' These inclined planes were made of timber and plank."

A "Bacteria-Engine."—N. P. Melnikoff, the editor of the Russian journal *Technologue*, published at Odessa, informs *The Scientific American* that he has made a little model of an engine which depends for its motive power upon the fermentation of bacteria. "Altho the engine in itself has no practical value," says that paper, "it nevertheless furnishes an interesting exam-

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ple of the power which can be derived from fermenting bodies. Mr. Melnikoff decomposes glucose into its constituents. One hundred and eighty parts glucose will give ninety-two parts of alcohol and eighty-eight parts of carbon dioxid gas. In a copper vessel, glucose, an acid phosphate, acetic acid, gelatin, water (75 per cent.), and yeast, are mixed together. After twenty-four hours, the gas within the vessel, at a temperature of 20° C. [68° F.], will have attained a pressure of four and one-half atmospheres. The inventor states that if the vessel containing the yeast-bacteria be large, and the engine cylinder be correspondingly proportioned, enough power can be obtained to operate an engine uninterruptedly for twenty or thirty hours. The fermentation of different bacteria will give different results, the power produced depending upon the quantity of carbon dioxid or other gases generated by each species of bacteria. Mr. Melnikoff is at present engaged in experimenting with bacteria giving ethylene, hydrogen, and other gases."

SENTIMENT AND SCIENCE.

TEACHERS are warned by Prof. Edward Thorndike, of Western Reserve University, that they must not mix sentiment with their instruction in science. By this he means, for instance, that children must not be taught to "love" plants and animals. This, Professor Thorndike thinks, is really wrong, being a kind of idolatry, besides being foolish and productive of incorrect thinking in the child. Doubtless the average teacher will not like to be told that nature, viewed from a strictly scientific standpoint, is something always to be cut up and analyzed and never to be loved; but if Professor Thorndike's stories are true, some teachers of what is called "nature-study" have been going to the extreme of what he terms "sentimentality," and a little reactionary advice may do them good. He writes (in *The Educational Review*, January) as follows:

"A teacher said to me recently: 'I do not try to teach the children *facts* about the animals and plants. I don't care how much they *know* about them if they only *love* them.'

"Another teacher said in substance, 'What I want is to teach the children to care for and preserve all living things, and to feel the beauty and meaning of nature, to love nature.' Doubtless every reader of this page has often encountered among teachers and books on nature-study an attitude something like that of these quotations. It seems very fine and moral. The pretense of ennobling the artistic and ethical nature of the child, of raising his curiosity to the height of an affectionate interest, is very plausible. One thinks of the young generation going forth imbued with a love of nature and a joy in her beauties and a reverence for her Creator, and dreams of a near future when all boys and girls shall be poets in mind if not in words. . . . . .

"Nature-study, when aiming this way, is a thing easily to grow enthusiastic over; a thing concerning which all of us, especially young women, can easily feel fine emotions. But after all this aim is not a worthy one. The teacher who aims chiefly at leading her scholars to feel affectionately toward plants and animals is not aiming at a justifiable end. It is not really an esthetic or moral, but rather a sentimental aim. Her spirit is not the healthy spirit of real goodness or beauty, but is rather the sickly spirit of a sentimental conventionality.

"In the first place, there is no reason why a child should care for and preserve plants except for the sake of himself or other people. The plant itself has no feelings which are gratified by an untroubled existence, no pains which care may assuage. The reason why the child should care for it is simply that he may give some conscious being happiness by means of its sight or smell or taste. The plant itself is no more an object for love than is the dirt it grows in. When its existence or prosperity conflicts with the welfare of any human creature there can not, of course, be the slightest hesitation in sacrificing it. The child who should refuse to pick a flower to give to some sick girl, because forsooth he loved the flower and wanted to be good to it, would certainly be thought a monstrosity, but toward creating just such monsters this style of nature-study tends. And logically the child who leaves untouched a blossom which she herself wishes is equally an ethical monster. Let the child then tend the plants because his fellows like to see them. Let plant-study teach him to love his fellows, if you insist on its teaching him any moral lesson. Let us remember that it is not only not wrong for the child not to love the plants and flowers, it is really wrong for him to love them, for it is unreasonable and therefore mischievous idolatry."

But, heterodox as this will seem to all good "lovers of nature," a worse thing follows, for Professor Thorndike tells us that we must not even love our animal pets, or even think of them as loving us. We must not even encourage the child to regard his pets as possessing continuous processes of thought. He says boldly:

"Animals do not have continuous *self-conscious* lives, and a painless death is therefore never worse than a matter of indifference to them. Under many circumstances it may be a boon. Animals do not have sentiments in the human sense, and are therefore utterly unaffected by the feelings we may have toward them. Animals' minds are not streams of thought at all comparable to our own, and therefore all emotions and conduct toward them based on the idea that they are come from a wrong motive and are likely to be wrong emotions and acts. In general, we have a right to use animals for our own purposes, so long as we do not make them live uncomfortable lives.

"Now the feeling toward animals which the sentimental view of nature-teaching tries to arouse in children is far from this. Its first and greatest commandment is, 'Thou shalt not kill,' or concretely, 'Thou must not step on beetles, stick butterflies on corks,' etc. It aims to make children love animals like people, and so extends to the case of animals the feeling which we all have against shortening the life-probation of a self-conscious personality. This, we have seen, is irrational. Equally irrational are all the other lines of conduct to which the child is led by the emotion of love toward animals."

In Professor Thorndike's opinion he does not pray best "who loveth best both bird and man and beast," Coleridge to the contrary notwithstanding. A child will love his fellow man no better for being taught to love his horse and his dog. The cruel Hindu has been systematically taught to respect and care for animals. Nor will love for living things conduce to the progress of science. The professor puts it bluntly thus:

"Not the girl who dearly loves her doll, but the one who cuts it open to see its insides, is likely to be an investigator of human physiology. The boy who collects moths, who steals birds' eggs, who pokes the unlucky crab over onto its back and in fascination watches his uncomfortable efforts to right himself, who takes his toy animals apart to put them together again, is nearer the scientific pathway than the noble product of sentimental nature-study who loves the worms and cares for the dear plants. . . . Curiosity, not affection, is the symptom of and *anlage* for the scientific temperament. It is not even true that the sort of love our nature-study begets will secure the habit of scientific observation. It may secure the personifying observation of poets and parable-makers, that is all. Science and scientific observation are not the results of an emotional or ethical, but of a purely intellectual, interest in things. For their purposes the most valuable quality in the child-mind is the pure desire to know. How little food or encouragement or exercise this desire gets from the sentimental teacher of nature-facts is well known to any habitual visitor of schools or kindergartens."

But must we really stifle all love for nature and her dumb creatures? Perhaps not altogether. Professor Thorndike reluctantly concedes:

"The feeling is desirable as an innocent esthetic emotion, as a means to healthy pleasure. It brings in its train outdoor life and sympathy with much beautiful literature. Yet it does not rank very high in the ethical scale. It is not a sign of either great virtue or great wisdom, and often goes with a sickly sort of mind. It is not comparable to the intellectual interest in human nature which we may call insight, or the emotional interest in human nature which we mean by sympathy. It is desirable for teachers to arouse it only if they arouse the proper species of it. We are far from wishing a race of exaggerated nature-lovers of the Ruskin type, or of morbid nature-lovers of the type of the heroine of the lately famous 'Ships that Pass in the Night.'"

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After this half-hearted admission Professor Thorndike returns to the attack, and closes with two definite charges against the nature-lovers. First, they discourage the investigating, "pulling-apart" spirit in children, and substitute therefor a sentimental squeamishness. Secondly, they encourage "a vicious lack of discrimination," putting "birds, insects, snails, and plants" all "on the same level, and that too on a level wrong for any of them." At any rate, he says, we should leave poetry and esthetics to the teachers of these branches, and not mix them up with science under the misleading name of "nature-study." He ends thus:

"If real science is not fit for children, let them go without it, but let nothing be taught under its banner which is not worthy of the name. The word nature-study is used to cover a multitude of sins, one of which we have perhaps exposed. I, for one, hope the fate of science in the common schools may not be decided until, if I may be allowed a tautology, we have tried scientific science scientifically taught."

Analysis of the Air by a Mushroom.—"If we place over water, under a glass bell containing nitrogen and carbonic acid," says *Cosmos* (December 31), "a green plant—for example, the *Lysimachia nummularia*—the presence of oxygen soon is evident in the bell, and at the end of several months its contents are more rich in this gas than is the outside air. The *Agaricus atramentarius*, on the contrary, gives us an example of a plant formed of aerobic cellules, which can not vegetate without oxygen and which can analyze the air as completely as a stick of phosphorus would do it. Thus, if we place over water, in a graduated glass full of air, composed of oxygen and nitrogen, one of these mushrooms, avoiding direct contact with the water and exposing it to the sunlight, we shall presently remark an abundant condensation of water, and then all the oxygen is absorbed. The carbonic acid produced being dissolved by the water, the latter rises in the glass. In a glass of a capacity of 200 cubic centimeters [13 cubic inches] the level of the water in a few days rises 160 centimeters and then remains stationary. The glass then contains nothing but nitrogen; the mushroom dries up and may be preserved in this shape, all growth having ceased. In fact, it is mummified in nitrogen. If now we introduce near the agaric a green plant, such as the *Lysimachia* already mentioned, we shall perceive, after several days, that the mushroom begins again to grow slowly; but as the green plant produces more oxygen than the mushroom can use, the level of the water soon descends. Mr. D. T. L. Phipson, who relates these experiments in *The Chemical News*, concludes from them that the vegetation of green plants in nitrogen containing a little carbonic acid proves that they are essentially anaerobic, that they can prosper without oxygen, and that they are the means employed by nature to furnish our atmosphere with this gas. He believes that the air has thus changed in the course of centuries, becoming more and more oxygenated, which has enabled aerobic plants and animals to make their appearance."—*Translation made for* THE LITERARY DIGEST.

Plants that Contain Metals.—A great number of plants are peculiar in containing in their organs some metal that one would scarcely expect to find there. Thus we are told by *Italia Termale*, as quoted in the *Revue Scientifique*, that "lithium accumulates in the leaves of the grape vine, in tobacco, and in the grape itself. Another alkaline metal, which accompanies lithium in almost all minerals, but in smaller quantity, is found in the ashes of a large number of varieties of tobacco, in coffee, and in tea; and it is very abundant in the beet, whose ashes form the most advantageous source of the metal. Altho the presence of aluminum in the ashes of vegetables is doubtful, that of the oxids of iron and manganese is evident. It is rare that we burn wood, leaves, or nuts without seeing in the ashes a reddish tinge due to iron oxid, and a greenish hue caused by manganate of potash. Zinc exists in the ashes of several plants, notably in the *viola calaminaria*, whose presence in fields often serves as an indication whereby deposits of this metal may be found. Bromin, iodin, and chlorin, which are metalloids, are found in composition with the alkaline metals, especially in marine plants. Even to this day, iodin, used so freely in medicine and the arts, is extracted from sea-weed, where it occurs in small quantities. Meyer, of Copenhagen, was the first to assert that the grains of wheat and oats contain copper as a constituent element. Copper, in fact, does exist in these cereals, especially in their hulls. As even the finest bread is not free from bran, it is evident that we consume copper. It should be noted that copper may play a considerable part in making bread, a proportion of one thirtieth of one per cent. of sulfate of copper being sufficient to raise a moist flour. We do not know when the idea occurred to bakers thus to use copper or zinc sulfate, which seem to have similar effects—certainly a dangerous element in this industry!"—*Translation made for* THE LITERARY DIGEST.

A Smokeless Flash-Light.—The magnesium flash-light powders commonly employed for photography make, as every one knows, a very disagreeable cloud of smoke. M. Charles Henry has been experimenting with a view to doing away with this disagreeable feature. His results are communicated to *La Photographie* by M. L. P. Clerc, and are thus condensed in the *Revue Scientifique*: "M. Charles Henry has endeavored to keep the magnesia that is formed as much as possible attached to a heavy substance that will not easily fly about and falls soon by its own weight—namely, the binoxid of barium. This substance at a red heat gives up half of its oxygen, and its salts communicate to flames a brilliancy of greenish hue, which partially corrects the undue proportion of violet and ultra-violet rays emitted by incandescent magnesia. Finally, the binoxid swells when heated and becomes capable of retaining the light powder of magnesia formed in contact with it. The sole condition to be observed, that the binoxid may be reduced with incandescence, is to remove it rigorously from all contact with oxygen. To this end, and also to assure the inflammability of the mixture, the powder is done up in collodion, whose products of combustion constitute a reducing atmosphere, adapted to the dissociation of the binoxid of barium at the lowest possible temperature; all the elements of such a powder thus play an active part at the highest point. These powders have, besides, a great advantage over those made of chlorate of potash; they are absolutely inexplodable by the stroke of a hammer, and are inodorous and without danger from the physiological point of view." M. Henry, we are told, has prepared two types of powder that differ in their proportions of the binoxid; the first, which has only a little magnesium, gives only 45 to 50 per cent. of smoke, whereas ordinary powders give 75 to 90 per cent. The other is richer in magnesium, burns more slowly, and can be used advantageously only in a special lamp, when the proportion of smoke falls as low as 10 per cent., and the brilliancy, owing to the high temperature to which the magnesia is raised, is very great.—*Translation made for* THE LITERARY DIGEST.

SCIENCE BREVITIES.

"WE are rather surprised," says *The Engineering and Mining Journal*, "to see that some of our contemporaries have been commenting on the career of the late John W. Keely with entirely too much caution. To us the extraordinary success of the so-called inventor is only a proof of the power which persistent imposture exercises with a great many people. If Keely had really, as he claimed, discovered a new force, scientific men generally would have been perfectly willing to recognize his discovery and to accord him the fullest credit. The talk of 'scientific jealousy' in which he and his supporters indulged was the merest nonsense, and was only intended for the special class of half-educated and wholly unscientific people, among whom Keely found his chief support."

"THE observant visitor to America," says Henry Norman, in *McClure's Magazine*, "must be impressed first with the remarkable development of what may be called applied intelligence. Not only is there an extraordinary fertility of invention, but also, what is perhaps more striking still, there is apparently an instant readiness on everybody's part to make use of the things invented. . . . From visit to visit, for example, I have observed a constant improvement in the telephone. The instrument has grown smaller, neater, more graceful, simpler, and easier to use. As it stands on an American desk to-day, it might be a flower-holder. In some of the best and most expensive parts of London to-day you can not have a telephone put in your house at all. When you do, it is the ugly box arrangement of ten years ago. I call upon a journalist friend in New York. Upon his desk stands an elegant little apparatus through which he converses every afternoon with Washington and Chicago. In a London newspaper office you might as well look for a machine for making liquid air."

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THE RELIGIOUS WORLD.

THE "RADICAL DEFECT" OF MODERN PREACHING.

CHARLES EDWARD JEFFERSON, pastor of the Broadway Tabernacle Church in New York City, admits that many present-day preachers do not come up to the demands of the times. Since entering the pulpit he has discovered the justice or injustice of the criticisms he made when in the pew, and he gives the fruits of his experience and observation in a book of talks devoted to lay views of the cloth. In a chapter entitled, "What is the Matter?" he tells where the clergy make their great mistake. As the shortcomings of clergymen are such frequent topics of discussion, both in conversation and print, Mr. Jefferson's view will be of wide interest. He says:

"I have no objection to telling you what I conceive to be the radical defect in much of the preaching of our time. It is lack of spiritual passion. The tone of authority is faint. Too much of the preaching is like that of the Scribes. Clergymen are numerous, but prophets are few.

"Here lies the trouble. Only a prophet can achieve genuine success in these hurried and fascinating days. Time was when a scholar could do it. When books were expensive, and locked up in the libraries of the *élite*, a man versed in book-lore could find a Sunday audience eager to listen to the information which he was willing to impart. Those days are gone. Before the rise of the daily paper, the preacher could be an editor, and make his sermons running commentaries on current events. That sort of preaching was once counted successful. It is a failure now. Before the multiplication of lecture-platforms and music-halls and art-galleries, and other sources of intellectual entertainment and esthetic gratification, fine music from the organ loft and exquisite essays from the pulpit seemed to satisfy all reasonable demands. But music, while it may still have charms to soothe the savage breast, is not conspicuously successful in attracting non-churchgoers into the house of God. And much of the finest literary work displayed at present in American pulpits seems to be hopelessly lost on this unkempt and stiff-necked generation. Even the pulpit-reformer does not wear his crown long. He has had his day, like the editor-preacher and the rest. By striking one special evil hard, he may cause the world to resound for a season with the echoes of his blows, and may even succeed in chipping off a fragment of some false custom or established wrong; but unless a preacher is a great deal more than a reformer, he can not long hold the attention of an intelligent congregation, or hope to build an enduring Christian church. In short, the poor preacher has been ousted from the snug position of editor, lecturer, essayist, reformer; and there is nothing left him now but the arduous vocation of a prophet. . . . . .

"Notwithstanding the discussion *ad nauseam* through the week in the daily press of every happening and event, there are preachers who have the temerity to expect people to come to the church on the Lord's Day to hear the old newspaper straw threshed over again. And notwithstanding every center-table groans with periodicals and magazines edited with consummate ability, and filled with articles written in many cases by the pen of genius, there are ministers who dabble on the Lord's Day in literary discussion and philosophical speculation, and then wonder why the blessing of the Almighty does not rest upon their labors. There is an itch abroad just now to work reforms. Everything is being overhauled, from systems of theology to boards of aldermen. The social order is rotten, the industrial system is accursed, the ecclesiastical *régime* is ripe for burning—so men assert. There is a hubbub of discordant voices, each voice screaming out a panacea, and promising the golden age; and in this fury for readjustment and reconstruction, too many pulpits, I am inclined to think, waste their time and strength. It is a proof of Christ's matchless greatness that He stood in the presence of the Roman empire and never struck it. His work was to strike the heart. By striking the hearts of peasants, he overturned the empire. He says to His heralds, 'Follow me!'

"Unless a sermon is different from all other forms of address, the world to-day does not care to hear it. If tired men and women are to be expected to attend public worship Sunday morning, the atmosphere of the house of God must be made different from that which these people breathe through the week. . . . . .

"Bright things, true things, helpful things are said in abundance, but the spiritual passion is lacking. The service smacks of time and not of eternity. The atmosphere of the sermon is not that of Mount Sinai or Mount Calvary, but that of the professor's room or the sanctum of the editor. The intellect is instructed, the emotions are touched, but the conscience is not stirred, nor is the will compelled to appear before the judgment throne and render its decision. The old tone of the 'Thus saith the Lord' of the Hebrew prophets is lacking. Men are everywhere hungering and waiting for it, but in many churches they have thus far waited for it in vain."

WHAT SCHOLARS THINK OF CHRISTIANITY.

THE assertion is made so often that modern scholarship has broken altogether with Christian principles that an impartial investigation as to the actual state of affairs in this regard is a matter of more than ordinary interest. Such an examination, on an extended scale, is made by Pastor Erich Foerster, of Frankfort-on-the-Main, and is published in the *Zeitschrift für Theologie und Kirche* (Berlin), filling the entire 96 pages (vol. ix., No. 1) of that scholarly journal. The writer investigates the problem in three directions, namely, in the department of pure scholarship; in the world of statesmanship and politics; and, thirdly, in the leading *belles lettres* and literature of the day. The article is a "study," and is entitled "Das Christentum der Zeitgenossen," and on the whole makes a much better showing for the standing of Christianity among the leading men in the world of thought and action than supersurface indications would lead the casual reader to expect. The evidence is furnished in detail that, at least so far as Germany is concerned—and here the imagined rupture between Christianity and modern culture is more pronounced than in any other land—such a break has not occurred, no matter how many individual cases, especially in general literature and in journalism, may occur in which a pronounced antagonism to Christianity has found utterance. The first of the three parts of Foerster's investigations is by far the most interesting in itself and for non-German readers, and we accordingly extract some of its leading data:

There is an old saying that "lawyers are poor Christians," yet the most brilliant and original representation of Christianity in our day has come from the pen of a jurist, namely, Rudolf Sohm, professor of law in the university and one of the compilers of the new Civil Law Book of the German empire. His book on "Kirchenrecht" is an exceptionally scholarly investigation of the character of original Christianity, on a positive and conservative basis. Kahl and Rieker, two other prominent jurists, have also published works appreciative of the character and claims of Christianity. As a representative in the department of political economy we draw attention to the lately deceased veteran authority, Professor Roscher, of Leipsic, among whose papers was found a special work on Christianity, entitled "Spiritual Thoughts of a Student of Political Economy." This work shows how closely the author studied the Gospels and how keenly he appreciated their contents. Other names of men in this department of research who have publicly given expression to their favor of Christianity are Karl Knies, Theodore von der Goltz, Adolf Wagner, Gustav Schmoller. All these have in their writings in the most positive manner emphasized particularly the moral motives of Christianity, especially for the solution of the social problems of the day. The younger school of specialists in this science, headed by Professor Brentano of Munich, and containing among its members such men as Walter Lotz, Max Weber, and Gerhard von Schulze, have really made it a part of their program to make the Christian church the final court of appeal for the settlement of the social contests of the day, as this has been done in a more practical way by the English Christian-Socialists, such as Kingsley, Maurice, Ludlow, and Robertson.

Among the German historians of our generation the most

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marked representative was Leopold von Ranke, who in his work of universal history made Christianity the center of development, and in his masterly investigations of the history of the Reformation finds in this event the key to all modern history. The pupils who have gone out from his school all to a man give special prominence to Christianity as a factor and force in history. Examples of this we find in the keen analysis of the religious development of Luther from the pen of Max Lenz, or the biography of Coligny by Erich Marcks. The same is true of the historians of civilizations. Among others Moritz Carière has published a special work entitled "Jesus Christ and the Scientific Research of the Day." Riehl, who is equally an authority in this line, has done the same, his book being entitled "Studies in Religion by a Child of the World." Among classical writers none stands more prominent in his acknowledgment of Christianity than Ernst Curtius, the famous Greek historian of the University of Berlin, especially in his high appreciation of the ideals of a Christian life. The political writer and historian Treitschke, also of the University of Berlin, was equally pronounced in recognizing in Christianity the basis for the welfare of a state.

The smallest appreciation of the claims of Christianity is naturally expected among the natural philosophers. But recently, Dr. Dennert, himself a leading scholar in this field, in reply to an assertion made by a social-democratic author that nearly all students of nature were unbelievers, has statistically proved that this is far from the truth. He has reached the surprising result that among modern specialists in the department of natural sciences the majority are pronounced adherents of positive Christianity, or at any rate of a theistic type of religious thought, and that the percentage of non-believers among this class of men is no larger than it is among the students of other sciences. In most cases Dennert is able to quote directly from the scholars in question.

Probably most surprising of all is the fact that even among the leaders of German philosophical thought, which is constantly charged with being the breeder of hypotheses antagonistic to Christianity, there has been in recent years particularly a turn in favor of its claims. A philosopher like Claus, of Erlangen, is half a theologian, and others, such as Wundt, Volkelt, Paulssen, and Eucken, of Jena, are adherents for the positive type of Christian faith.

An analysis of the relation sustained toward Christianity by these learned representatives of various branches of scholarly research reveals the fact that, while all are more or less favorable to Christianity, they do not all have the same understanding of this term. Foerster formulates three groups in this respect, namely, one, of which Carière and Curtius are model representatives, who have no sympathy for the historic basis of Christianity or even special interest for the Founder, except as a teacher of morals, but see in Christianity only higher ideals of life realized which in Greek and classic culture were only formal expectations and longings; a second, of which Sohm and Roscher are pronounced types, who accept an orthodox interpretation of the Scriptures and of the doctrines of the church; and a third group, headed by Paulssen and Sohm, who aim at a reconstruction of original Christianity and recognize in this the realization of their ideal, but at the same time the opposite of modern culture and civilization in many respects. Eucken presents similar contrasts, but from a different point of view.—*Translation made for* THE LITERARY DIGEST.

Religion and the Secular Press.—Not long ago a religious journal, published in the city of New York, sneered at the secular press for presuming to discuss religious questions. The implication was that the writers for the secular press are not only uninformed on religious matters, but hostile to religion itself. Apropos of this, the New York *Tribune* (January 15) says:

"Now, every intelligent layman who read this knew that it was not true of the vast majority of secular journals, and the inevitable tendency of such an unfounded assertion is to weaken the influence of the papers making it, and to restrict its reading constituency to the hidebound member of its own denomination. This is a misfortune for the paper in question, but even more it is a misfortune for the cause of religion in general, which is forced into the attitude of arrogantly condemning all outside discussion of its tendencies, however legitimate and honest such discussion may be. In point of fact, the widespread recognition of religion as a live topic for discussion in the secular press is an admission of its importance that should gratify all Christians.

"Secular editors are no more infallible than religious editors in discussing questions of religion, but at least they do not make the mistake of exalting trivialities to a place of supreme importance, as some of the old-time religious papers do. They strive, with such ability and knowledge as they possess, to disclose the real tendencies of present-day Christianity and lay before their readers the vital principles that are involved in the creeds of the churches. That is the policy of every reputable secular journal, but they have no patent on it. The religious papers can adopt the same course, as the majority of them are coming to do, to their great advantage and that of religion. The time has gone by when Christian laymen can be made to take any interest in merely speculative questions or pet crotchets."

The Tribune also points out that "the more important religious journals do not now confine themselves to denominational news and views, but discuss the great questions and movements of the secular world with ability and intelligence"; and it claims that by so doing they accomplish much more for the cause of religion than they ever did as purely denominational papers.

PAUL AND THE JERUSALEM CHURCH.

MR. J. WARSCHAUER, who is a convert from Judaism, a graduate of Exeter and Manchester (Unitarian) colleges at Oxford, and now pastor of a Unitarian church at Clifton, contributes an article under the above caption to *The New World* for December. In this he undertakes to show that the Jerusalem church, that is to say, the elder apostles, had a definite and far-seeing policy to Christianize the world by first Judaizing it; that their methods were in harmony with the intention of Jesus; and that the radically different and headstrong course adopted by Paul was cause for irritation and opposition among his colleagues, the carrying out of whose policy it made impossible.

The division between Paul and the principal personages of the Jerusalem church Mr. Warschauer holds to have rested upon two clearly defined differences, one of policy and method, the other of doctrine. He rejects the tacitly assumed theory that the heads of the original church at Jerusalem were narrow sectarians destitute of any expansive policy. It is true that for the first few years after the death of Christ they lived quietly among the Jews, observing the law and attending the services in the temple. They avoided formal secession, or anything that would mark them as a separate body. But we must not argue from this, Mr. Warschauer says, inactivity or remissness in spreading the religion of Jesus. There is nothing in Christ's teaching, the writer claims, to indicate that he ever contemplated a severance from Judaism. "It was the purification of the national faith, not the establishment of a Catholic church, that he had undertaken." Any extra-Palestinian movement was to have for its object the reaching of the lost sheep of Israel—the Jews of the Diaspora. Mr. Warschauer says, in support of his claim that we have no evidence that Jesus had in His mind any extra-national development of the religion He founded:

"The closing words of Matthew's Gospel are, quite apart from the alleged occasion of their utterance, too obviously of the nature of a magnificent afterthought; they are, moreover, in direct opposition to the same writer's testimony, where he reports Jesus as forbidding His disciples any extension of missionary efforts to the Gentiles or even the closely related Samaritans (Matt. x. 5, 6), enjoining the restriction of these efforts to 'the lost sheep of Israel.' . . . An enthusiast without personal knowledge of Christ might conceive the idea of carrying Christ's teaching, or what he thought to be such, to the Gentiles; but again, why heap scorn upon the original disciples for loyally abiding by their Master's command, and abstaining from, or even looking askance at, enterprises which He had not sanctioned?"

Jerusalem was the center of a Judaism at that time coextensive

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with the Roman empire. In Alexandria, in Spain, the Jews had gathered around their synagogs great numbers of partial converts, Gentiles who submitted themselves to all but the whole burden of the law. All over the world, moreover, the Jews remained in constant and organic connection with Jerusalem. Thus any new idea expressed in that city would travel along the Roman trade routes, and finally influence Jewish thought in the farthest confines of the empire. The writer sums up the case thus far, as follows:

"Jesus advocates the preaching of His Gospel among the Jews of the Diaspora; the apostles take the steps which they consider best calculated to bring about this result, with the least waste of energy or motive force. But is this 'home-missionary' activity of theirs merely hypothetical? The existence of pre-Pauline churches in Antioch and Rome is the best answer, and it will be found sufficient indication that the leaders of the church at Jerusalem really exercised some influence upon the Judaism abroad, which, both in its numerical aggregate and in its possibilities as a power unto salvation, far outweighed the Judaism of Palestine. Was it then so wild and crazy a hope on the part of the 'Judaizing' party that a larger and larger proportion of their race would come to adopt the spiritual precepts of the beloved Teacher, until the ends of the earth should reecho the Beatitudes, and deserts and waste places be made vocal with the exalted strain of the Sermon on the Mount? And would not the conversion of their own race, in part or as a whole, have affected in the most far-reaching way the nations among which they had their dwellings? We must apologize to the popular view of history for crediting these men with motives other than reactionary, and designs containing a spark of that idealism which had irradiated the life and teachings of their Leader; nevertheless, we hold it to be a not improbable supposition that they did, as a matter of fact, cherish such designs; that these were in harmony with the aspirations of Jesus Himself; and that they might have been largely successful *but for the interference of Paul*. And since we have, contrary to our promise, ventured into the umbrageous realm of the might-have-been, we will go on to add that but for this circumstance, the efforts of the Jerusalem church might very well have resulted in the establishment of a widely successful Christianity which would have included the race of Christ Himself. That it would not have been the Christianity of Paul is true; on the other hand, it might have been nearer the Christianity of Christ. Whether the actual course events did take should be deplored or whether it furnishes us with cause for rejoicing, is not a question with which we are here concerned, nor is it one which seems capable of solution."

Mr. Warschauer points out that for some years after Christ's death this process of reforming Judaism from within was carried on with fair success, and promise of fuller success to come. Accepting the hypothesis that Mr. Warschauer supplies, it becomes obvious that if the apostles in Jerusalem were to succeed in their propaganda, extreme measures and language must be avoided, and tact used in choosing the right time and place for advancing their doctrines. To those eager for disputations and arguments the purlieus and precincts of the temple offered ample opportunities. There were to be met strangers eager for any new thing in doctrine, any latest development of Messianic speculation. These men were possible converts to, and disseminators of Christianity. But there is no reason to believe, the writer says, that the more conservative apostles had recourse to methods so fatal to their own scheme as would have been any unwelcome or violent obtruding of their opinions in the synagogs. At this point Mr. Warschauer turns to the causes of discord between Paul and his colleagues:

"Their eyes were directed—had been directed, concentrated, by Jesus Himself—upon their coreligionists; Paul's glance, from the very beginning, embraced a wider area. To the Jew in the first place he would bring the message of Christianity as he conceived it—a Christianity having little in common with that of the other apostles, because not based upon any direct acquaintance with Christ; but he perceived that this message was destined for, was at least likely to appeal to, a larger than national audience. This in itself was a startling departure from what we have imagined to be the policy of the Jerusalem church, and it complicated affairs from the very outset; but when Paul proposed that any Gentile converts he might win should be accepted into full communion on terms of equality, without becoming Jews and observing the law, a fruitful field for conflicts was at once opened. . . . Here were proposals such as Jesus Himself had never contemplated; here was a departure from tradition which, if sanctioned, would mean that definite rupture between Christianity and Judaism which the apostles were most anxious to avoid, and which, if once it became an accomplished fact, would make the realization of Jesus's and their own dearest hopes utterly impossible. . . . Bitterly must they have regretted the appearance upon the scene of this irrepressible and terribly energetic man who, assuming at once equal standing with them, was forcing their hands, aye, and forcing their feet, too, into alien, perilous, and most unwelcome paths.

"But if thus Paul's general policy could scarcely recommend itself to the Jerusalem church, the particular tactics which he adopted could not fail to produce the most painful impression possible upon the elder apostles; for these tactics were none other than those which had already been employed, with such deplorable results, by Stephen. Paul, we know, made much of his apostleship to the Gentiles—so much so that a very remarkable circumstance in his preaching has been comparatively overlooked: this man whose mission was to the heathen nations rather than to the Jews, elected on his missionary journeys, if we may place belief in the narrative of Acts, *to speak almost without exception in the synagogs!*"

By this settled policy of using the Jewish synagogs Paul reached that numerous body of Gentiles who were already semi-converts to Judaism, and this it was that embittered the Jews. Paul's great influence over these semi-attached Gentiles was due, the writer says, to his universalism, his disregard of the law, and his doctrine of immortality. But the Jerusalem church could see no reason to congratulate itself upon the success of the Pauline mission. The dream of its leaders to convert their coreligionists in the Diaspora was brought to an end for good and all by the methods Paul had adopted. At the same time they were forced to admit on terms of equality men whom they could not regard as equals, seeing that they did not accept the law which Jesus had declared inviolable; and "because of these unwelcome ones they were to sever their own connection with their own nation, as was inevitable once the Jews became thoroughly aware of the new associations the 'Nazarenes' had formed." Moreover, they had reason to believe that the doctrine of Paul and his Gentile converts differed in substantial respects from that of Christ. This is the second of the two causes of disagreement mentioned by the writer at the beginning of his paper.

The difference of doctrine between Paul and the Jerusalem church lay chiefly in the Pauline conception of the law. By the elder apostles the acceptance of the law was considered an essential condition of admission to the Christian communion—in other words, they held that in order to become a Christian it was necessary to become a Jew. But according to Paul's teaching, Christ had superseded the law. The law was inimical to the cause—it was the law that had slain Christ. It was a snare to entrap all men, setting up a standard which none could reach, and mercilessly exacting punishment for what it was in no man's power to avoid. Mr. Warschauer points out that the average Jew attached no such nightmare significance to the law, and goes into the matter at some length to prove that Paul's estimate was distorted by his peculiar temperament. To Mr. Warschauer it appears as a grave misfortune "that Christendom has looked upon the law through Paul's eyes rather than through those of the writer of the nineteenth psalm." In conclusion we quote the following striking statements:

"Loth as one would be to part with any of those works of a mighty religious genius, the Pauline epistles, it is yet doubtful whether Christianity could not have been carried on by the gos-

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pels alone, to the lesser confusion of the human mind. . . . To the present writer it is not a matter of indifference that by the tactics described in the preceding pages the Jewish race has been irretrievably severed from Christianity, when union between the two and the gradual transformation of Judaism into something gentler and less exclusive were just possible. The enmity between Christendom and Jewry, with its agonizing, endless tale of persecution, bloodshed, torture, and ignominy, must in some degree be set down as the *damnosa hæreditas* of the missionary policy of Paul."

THE LITERATURE OF CHRISTIAN SCIENCE EXAMINED.

PROF. J. M. DIXON, of Washington University, St. Louis, having published an account of his "impressions" at a Christian-Science gathering, was accused of taking an unfair attitude toward the subject, an attitude which he was implored to correct by reading Mrs. Eddy's "Science and Health." Having carefully studied the book in question, Professor Dixon describes in *The Independent* (December 22) his failure to be converted. So unconvincing did the book appear to him that he writes:

"The strongest argument I could use to demonstrate the irrationality of Christian Science would be to open some one of the pages of the book and bid a thoughtful student examine it word for word, phrase by phrase, clause by clause. The thorough shoddiness of the material becomes then apparent. The book is the production of a shallow, ill-trained, ill-balanced mind, dealing with subjects far beyond its grasp. The writer has evidently never passed through the education—so thoroughly wholesome, so vitally requisite, and yet, to sentimental minds, so hard and unpleasant—which makes an author examine, criticize, and define his terms before using them."

Speaking of the theology of "Science and Health," Professor Dixon finds fault with the writer for her denial of personality both to God and to Christ. Christ is the "Divine Principle, not Person"; God is Principle, not Personality, Mrs. Eddy tells us. This, Professor Dixon says, is as if a son were to speak of his father as "the male principle of my production." Another doctrine displeasing to Professor Dixon is that "woman is the highest type of man"—a doctrine which he condemns as unhistorical and unscriptural. Of Mrs. Eddy's "science" Professor Dixon has this to say:

"In the seventh chapter (of the edition I have before me as I write, the 135th), a chapter entitled 'Wayside Hints,' a page is devoted to the glories of science. It is given the fourth place as one of the walls of her city. To show the author's elevated conception of the nature and mission of science, I will quote in full one of the four paragraphs:

"'In the year 1853 a daguerreotypist said to a youth, whose likeness he was taking for a dollar: "People think pictures will be cheaper when they can be taken on paper; but it is not so. The process is possible, but it will cost too much for practical use." Within a few years of this prophecy a dollar would buy a dozen photographs, each more enduring than the fading old daguerreotype upon which that artist was at work.

"'So is it every day. Penny postage is a reality. The ocean-cable and the telephone are omnipresent (*sic!*)'

"Fancy 'improvements' like these forming the walls of an eternal city, along with the Bible, Jesus, and Christianity! Such is actually Mrs. Eddy's teaching. The whole passage is inconceivably grotesque. She confuses the appliances of science—the mere 'Nuremberg toys,' as Emerson has named them—with the noble reality of science. At heart she is a materialist and a Philistine. . . . . .

"Does Mrs. Eddy refuse the name of science to philology? or does she comprehend why it claims to be considered a science? Her book shows that she is completely ignorant of its laws, *altho, as usual, she allows herself to speak as if she were mistress of the subject.* In the opening paragraphs of chapter vii. occurs this passage: 'The word *city* coveys the idea of an assemblage of people for high purposes, and is akin to another word, civilization, both coming from *civis* (citizen), and *civitas* (city or state). So largely is this true that one can easily believe that our word polish is derived from *polis*, the Greek term for city.' Now science teaches us that *civilization* can not come from *civitas*, and that *polish* has no more to do with *polis* than with a policeman's boots.

"Her views of history remain as crude and parochial as if she had confined her reading to the Sunday-school library of some ultra-evangelical sect. This is evident from a passage occurring in this same seventh chapter, in which she refers to the Waldenses and the Scotch Covenanters as the bearers of her 'healing power' when it had disappeared elsewhere—the sole representatives of good in an evil world. What of Godfrey of Bouillon, or Francis d'Assisi, or Louis IX., or the other holy men of the centuries? Mrs. Eddy ignores them. 'In the Christian church this demonstration of healing was early lost, about three centuries after the crucifixion,' until it reappeared in the Alps and the wilds of Scotland! And she adduces no proof of the existence of these peculiar healing powers among these two hardy races, but coolly endows them with gifts that for capricious reasons of her own she wishes them to possess. . . . . .

"Let me quote from her work (p. 230):

"'The third side of our City's outline joins the fourth, which in its turn touches the first side, the Bible, forming the last angle of a perfect square.

"Westward the course of empire takes its way."

So wrote Bishop Berkeley, on his way to the New World, more than a century and a half ago. He was a great Natural Scientist in his day, and held opinions concerning "absolute idealism" which advance his memory [*sic!*] near the border line of Christian Science; but even Berkeley could not foresee the immense gains which Natural Science would make in the next century. Upon the western slope of the mountains the last sunbeams linger. If there is any thought which is associated with the West, it is the thought of freedom and progress.

"Sweet and low, sweet and low,
Wind of the Western sea!"

What one great word is whispered on this wind? Science! And science, the second term in the title of our form of faith, is the fourth side of our Four-square City.'

"It is difficult to treat seriously this farrago of inept metaphor, ill-fitting vocabulary, and confused thought. In so far as Bishop Berkeley dabbled in 'Natural Science' he was a failure. His belief in the virtues of tar-water, a subject to which he devoted a volume, is remembered merely as an eccentricity. And to use the word 'opinions' in respect to the noble and lasting contribution to mental philosophy he made in his 'Theory of Vision' is to misuse language, and expose one's own ignorance."

Professor Dixon claims that at every point of attack Mrs. Eddy's book is wholly vulnerable. Yet how account for its great influence and wide popularity? These are due, Professor Dixon thinks, to several causes. One cause is found in its bold attack on the problem of pain and disease. The critic admits that the book has, underlying its claptrap, "the sublime truth, acknowledged in every real philosophy manual, that mind is the first and last reality, and that it, and not matter, must be regarded as *the* fact of life." As illustrative of the mental attitude which might be considered capable of producing such a book as "Science and Health," Professor Dixon tells the following story:

"The other day some women were engaged in a religious discussion. One of them, wiser than the rest, had advocated an exact and minute study of the best commentaries. This view did not commend itself to the next speaker. 'I am not,' she said, 'in favor of too minute study and thinking. I want to get truth. And you know we are told that in such an hour as ye *think* not, the Son of Man cometh.'"

RELIGIOUS NOTES.

ACCORDING to *The Lutheran Standard* a vacant church in Philadelphia, which pays its pastor a salary of $1,200 a year, has the names of a hundred candidates under consideration.

ACCORDING to a writer in *The Popular Science Monthly*, the Jew still betrays an absolutely unprecedented tenacity of life. The death-rate is really but little over half that of the average American population.

ACCORDING to *The Daily Chronicle* of London a fortune of $450,000 has come into the possession of the Sisters of St. Vincent de Paul at Origny. In that little French town a basket-maker by the name of Burlureaux thrived so well that he opened shops for his wares in Newcastle-on-Tyne and in Leeds. By economy and close attention to business he accumulated the fortune which now goes to his only child, a Sister of Charity.

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FOREIGN TOPICS.

THE SITUATION IN THE FAR EAST.

NEARLY all persons who have studied the subject agree that the partitioning of China into colonial possessions is only a question of time. Already the European powers have mapped out "spheres of influence," but they have left out of their consideration a new factor—the United States. Japan especially is anxious to secure America's cooperation when the booty is to be divided. The only question which until recently seemed unanswered was, Can China resist? The reply is now pretty generally, No. *The Celestial Empire*, Shanghai, declares most emphatically that the giant will not be aroused, because he refuses to see the danger. The paper says:

"The so-called 'Christian Science' which would eradicate evil and pain by denying their existence and heal the sick man by telling him he is mistaken, that he is perfectly well, seems to have been anticipated in China where the gravest disorders of the state are removed by the simple plan of willing to believe that they are non-existent."

RUSSIA'S ATTITUDE JUSTLY ENRAGES UNSELFISH JOHN BULL.

BUT HE FINDS A WAY TO RESTORE THE BALANCE OF POWER.
Kladderadatsch, Berlin.

Pierre Leroy-Beaulieu in an article in the *Revue des Deux Mondes*, Paris, fears that China is neither able nor willing to adopt Western civilization in preference to her own. Similar opinions are held by M. von Brandt, German ex-Minister to China, who says in the *Deutsche Rundschau*, Berlin:

"It is often said that the present dynasty is very unpopular. It is worth while to point to Governor Chang-Chih-Tung's book, in which he proves clearly that no dynasty oppressed the people less or did more for them. His remarks about Western nations are not so flattering; during the past fifty years, he thinks, their governments have done little to deserve credit. Western states have become rich and powerful, but their inhabitants are unhappy and watch for every chance to murder their rulers. Were the Western people as kindly treated as the Chinese by their emperor, we would not hear so often of the assassination of high-placed persons in Europe and America.

"Now it is just as well to see ourselves as others see us. Another passage in Chang's book deserves attention. He believes the Chinese are not yet ripe for Parliamentarism; were they to have a legislature, they would use it to obtain the destruction of the hated Christian churches, and this would lead to the conquest of China by the powers!"

That conquest is steadily progressing, tho not without squabbles among the conquerors. England has secured valuable concessions in the Yang-tse valley. France has extended her settlement at Shanghai, much to the disgust of that section of the British press which is at present predominant. "At one time," says *The Saturday Review*, London, "it was hoped that the proposed extension of the French settlement at Shanghai would prove a second Fashoda question, and that England would stand firm. But there is a painful probability that the analogy may still hold good, with the difference that the situation of the two powers will be reversed."

Russian soldiers are said to be in possession of many parts of Mongolia. Germany and England, it is reported, are coming to terms regarding their interests in Shantung. Japan alone has not been able to obtain further material advantages. The Japanese are, therefore, anxious to form a combination in which the strength of their country can be profitably invested. Marquis Ito thinks that, in view of the attitude of the powers, Japan must have her armaments ready. In the course of a speech before the members of the Liberal Party he said:

"Unless Japan is ready to meet the case nothing can be done in time of need even tho all her people be roused to anxiety after the event has arisen. This point, I believe, must always be borne in mind by all who love their country. There are many facts which prove that the condition of China is dangerous, but it is sufficient to say that she is so generally and that she has no power to subdue her rebels or resist the armed forces of other powers. . . . I consider it important for naval and military officers to keep a vigilant watch over the turn of events in the far East at all times. Mind you, unless sufficient preparations are made to meet the emergency, we will lose every opportunity of maintaining the prestige of the country."

Mr. Shimada Saburô, editor of the *Mainichi Shimbun*, advocates a closer union between England, the United States, and Japan, as the countries most interested in the spread of civilization from a purely humanitarian point of view. He says in the *Hansei Zasshi*, Tokyo:

"In dealing with foreign powers, we rely upon the world's consciousness of humanity. Self-respect invokes the respect of others. Actuated by this principle in all our doings, we can count on the help of another factor which I have thus far left out of consideration. This is America, which occupies an important place in Eastern affairs. That she is not a fighter but the friend of peace and commerce, is admitted on all hands; nevertheless she is not a coward. She makes a firm stand when her interests are at stake. If called upon by a righteous cause, she does not shrink from risking her peaceful existence, as is evidenced by her present war with Spain.

"England comes to China with friendly feelings; so do America and Japan. It is a great mistake, I think, for Japan to form alliances with other powers simply from warlike considerations. Our ambition is to base our policy on the principles of justice and peace. Out attitude toward China shall be to lead her in the way of progress and civilization. Any nation, whether it be England, Russia, or America, which comes to the far East with the same object in view, will be our natural ally."—*Translations made for* THE LITERARY DIGEST.

THE Alldeutsche Verband agitates for an extension of German citizenship. At present a German loses his citizen's rights after ten years' residence abroad, unless he registers at a German consulate. It is suggested that in future every German be regarded as such until he renounces his rights of his own free will.

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FREE CRETE.

CRETE, the Cuba of the Mediterranean Sea, is practically free, and if her people, for once in their history, cease quarreling with each other, if they pay taxes without being compelled to do so at the sword's point, and allow strangers to form a better opinion of them than the heathen Hannibal or the Christian Paulus had, the island will probably be little interfered with. Prince George, the choice of the powers, has been installed as governor, and the newspapers relate "that not a single person was killed on the day when he took hold of the reins of government." He made a speech upon the occasion, which we summarize as follows:

Having accepted this position as governing commissioner of your autonomous country, as offered to me by Russia, England, France, and Italy in your name, I hereby assume authority. I count upon your patriotism as a help to assist me in doing my duty. I shall do my best to fulfil your wish and the mandate of Europe that you shall be justly and liberally governed. I am confident that you will be obedient to the law and cease to quarrel about race and religion. Unless you do this, it will be impossible to restore peace to Crete. I ask you to assist me in order to secure the help of the powers, which can not be valued too highly.

The press of Europe is not at all unanimous in expressing the hope that the island will now become peaceful, altho it is generally thought that the Mohammedans—such as remain—are cowed. *The Speaker*, London, says:

"His [Prince George's] real difficulty will be to reduce a people made fierce by ages of Turkish oppression to civilized order, and to raise a revenue which, as uncivilized government is cheap, they will probably be reluctant to pay. The Prince, however, will have absolute power, the island is fertile, and if he will only insist at any hazard that indifferent justice shall be done to all men without bribes, there will soon be quiet. The difficulty of governing Mohammedans is exaggerated. Mohammedans, like all other people, ask for 'justice and bread' first of all, and when they get them, live quietly enough under Austrians in Bosnia, under Russians in the Khanates, and under Englishmen in India."

The St. James's Gazette, London, says:

"Whether the notable fact that the Cretans abstained for even one day from murdering each other arose from fulness of heart, or from the fact that the people had been deprived beforehand of their weapons, we will not stop to inquire; in either case it would be too much to hope from one day's good conduct that it will continue indefinitely. . . . The Christians have of late been united in acquiring, by highly unchristian methods, the property of the plundered Mohammedans; and when the fear of the admirals is removed, and as soon as they have laid in a fresh stock of arms and ammunition, they will naturally fall to fighting over the booty. . . . As for the unhappy Mohammedans, one correspondent refers to their demeanor as 'cordial.' Like the gentleman in the Biglow papers who dissented from the majority, but promptly became 'unanimous' on being 'ridden out on a rail,' Cretan Mohammedans probably find it more comfortable to be cordial than to dissent just at present."

But this paper belongs to the "expansionist" section among English organs, and these are accused by the Continental papers of a desire to add Crete to the British possessions. *The Daily Mail*, London, reports that the English will stay there for a few years. The *Frankfurter Zeitung* says:

"In that case 'the others' also will stay. But what are we to think of the island if order has to be maintained by the powers! It is said that England wants only the trade of the island, but it is her custom to claim sovereignty wherever she has some trade. The Greeks know this, hence they have obtained German financial aid as well. The 'Egyptian' financial ventures are therefore not isolated."

The *Vossische Zeitung*, Berlin, does not believe that the Mohammedans have asked for British protection. The *Deutsche Rundschau* says:

"It is to be hoped that civil war will end now in Crete. But it must not be forgotten that the Mohammedans deserve as much consideration as the Christians. Should the latter refuse to give up their weapons, as the former have done, the powers will simply be forced to intervene. It is certainly an irony of politics if the nomination of a Greek prince as governor should be the introduction of Crete's annexation to Greece. When Prince George, the modern Jason, went out to take the island by a raid, the same powers interfered—theoretically at least—which now create him governor. Turkey in the mean time vanquished Greece, and is rewarded by the loss of the Isle of Minos."—*Translations made for* THE LITERARY DIGEST.

IS ANOTHER "JAMESON RAID" IN SIGHT?

TROUBLE is brewing again about South Africa, chiefly, for the present, in the British press. The Boer still refuses to adopt foreign manners and foreign rule, and most English papers hint that it is time for another attempt to end the independence of the South African Republic. President Krüger especially comes in for a good deal of criticism. *The St. James's Gazette* cites as proof of his being uncivilized that he failed to be impressed by the visit of a London county councillor. Meanwhile one Edgar, an Englishman, was shot by a Boer policeman named Jones during a street row, and the matter was made the occasion for a big demonstration at Johannesburg, which, however, ended very tamely, the authorities being prepared to put down rioting with a strong hand. With very few exceptions, the killing of Edgar is called a murder by the English papers, and the release on bail of a policeman who shot an Englishman is termed an outrage which must be punished by annexing the Transvaal. *The Times*, which was largely responsible for the Jameson raid of three years ago, says: "The good of South Africa demands that British subjects be given citizens' rights in all South Africa, and neither Transvaal nor any other power can prevent it." *The Daily Telegraph*, which can not see how the Transvaal police can be anything but "corrupt, brutal, and inefficient,"* warns Krüger that his course is nearly run. The Birmingham *Gazette* says:

"When such a crisis arises as that which has been brought about by the petition to the Queen against Boer tyranny, a great many small matters come to light which have passed unobserved, tho they are all drops in the ocean of discontent. . . . President Krüger is supposed to be a very astute person, but we are much disposed to think that he is an overrated man, and that 'short-sighted mule with leanings toward corruption and tyranny' would be a far more accurate description of his character."

The Glasgow *News* says:

"Meantime, stories of Boer insults continue to flow into the papers. Here is an extract from an Englishman's letter: 'A man to whom I had once occasion to speak my mind gave information to the authorities that I had been selling guns and ammunition to hostile natives.' The letter goes on to give samples of the unjust manner in which he was treated—an experience that seems to be the lot of far too many Britons in Krüger's country."

The Sheffield *Telegraph* says:

"The Boers, however, are blind. They see in every event of their petty history the guiding finger of the Almighty, precisely as did the Israelites of old; and it is about as easy a task to convince of wrongdoing a people which believes that every act of its legislature is the result of inspiration from on high, as it would be to teach trigonometry to a cow. That is what makes the situation of the Uitlanders so hopeless. The Boer is always in the right; and, therefore, as between him and an Englishman, there is but scant justice obtainable by the latter."

It is hoped that Mr. Chamberlain will attack the Transvaal be-

* Most policemen in Johannesburg are English, Scots, and Irish, with a small sprinkling of Germans. It is hard to get the farmers' sons for this work.—*Editor of* THE LITERARY DIGEST.

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cause the republic fails to give citizens' rights to a class of people who are not accorded such rights in their own country or other colonies, *viz.*: the British Indians. *The Saturday Review* says:

"In the language of Mr. Chamberlain's despatch, Article 14 'contains one of the essential conditions upon which complete self-government was accorded by Her Majesty to the South African Republic.' It expressly includes all persons other than natives—and East Indians are not Africans—without any qualifications other than that of conforming to the laws of the republic. Dr. Leyds himself can be quoted as an authority for the dictum that to exclude Asiatics, being subjects of the Queen, would be a violation of the convention. The 'locations' law is but an indirect way of enforcing exclusion. . . . . .

"The subject is not without delicacy, because of the growing feeling in Natal that East Indian immigration has passed beyond reasonable limits. But Mr. Chamberlain's hands are not tied by Natal. It is for him to see that the imperial interests, safeguarded by the convention, are not set aside in Pretoria. The local issue in Natal stands by itself; the question of Asiatic immigration into the Transvaal is part of the larger issue of whether the South African Republic honestly means to live at peace with the British. If, in this matter of the rights of British subjects under Article 14, Mr. Krüger persists in being perverse, the whole question of the future government of the Transvaal may have to be reconsidered and decided anew in London."

The Morning Leader, however, says:

"The British subjects have been the bitterest enemies of this class out in the Transvaal, as they have in British colonies. It shows to what lengths the blind fool-fury of the jingo will inspire him when he actually pretends to pity the coolies! But to those who are not blind the game will appear to be a little too thin."

Another grievance is that, since the Jameson raid, British subjects are refused permits to carry arms, "altho the police are armed with clubs and revolvers," as one correspondent remarks. This drew from *The Daily Chronicle* the following: "Now, in the first place, until Dr. Jameson's escapade is forgotten, this law can not be regarded as an unnatural precaution; and, second, no country that we are aware of permits private citizens to carry firearms to use against the police when they consider that the latter are exceeding their rights." And *Justice*, London, says:

"The unsophisticated man will therefore be surprised to hear that the agent of the law who, with or without provocation, slew the man Edgar was at once arrested, and that the judicial authorities of the Transvaal have shown themselves at least up to date, fully determined not to spare the delinquent. Indeed, it might be well if the 'overzealous' policeman nearer home were as promptly brought to book as his South African brother appears to have been by the Transvaal Government. . . . One of the great grievances of these hardly used 'British residents' is stated to be that they are not allowed to carry arms to shoot at the police with! Our friend, the mild *Daily Chronicle*, suggests that this grievance at least is a trifle far-fetched. We may expect next to hear that great indignation is aroused among the 'British residents' at the Dutch policeman persistently refusing to stand still enough for the less skilful British 'shot' to take fair aim at him!"

The London *Speaker* also points out that the Transvaal authorities act with extreme moderation. Speaking of the Jones case the paper says:

"For it is to be observed that one Clem Webb, charged with contempt of court for publicly calling Constable Jones a murderer, was dismissed by the Landdrost, who thought the case should be overlooked. In this country Webb would probably have been fined. Her Majesty's Ministers, who have gravely proposed to exclude by legislation a few poor foreigners earning miserable wages in the East End of London, can not decently blame President Krüger for hesitating to endow with the franchise men who would vote him out of his country if they could."

The Transvaal press has, on the whole, been very calm, with the exception of the *Rand Post*, Johannesburg, whose editor, a somewhat Puritanical gentleman, has suffered repeatedly personal attacks from the British element. He expresses himself, in the main, as follows:

These foreigners come here to rob us, to destroy the purity of our homes, to poison the natives with drink and our children with lewd practises. They go away as soon as they have as much money as they want, yet they would enslave us. If war does come, it will be the fault of the English. Let us, in that case, do at least one good service to Christianity and civilization. A day should be set to give the women and children a chance to leave Johannesburg. Then the place must be leveled with shot and shell, the mines be filled with the bodies of the men and the wreck of their houses. What do we care for gold! Let us destroy this modern Sodom and Gomorra!

The Pretoria *Volkstem* censures this language, but does not agree to the proposition of *The Star*, the British organ, that the editor of *The Post* should be punished, "unless the British Government sets an example by punishing its own papers." The *Vossische Zeitung*, Berlin, expresses itself in the main as follows:

The object of this crusade against the Transvaal is plain. The Witwatersrand gold-fields are to be added to Rhodesia. Rhodesia is bankrupt, and the Naboth's vineyard of the Boers must save its influential stockholders from bankruptcy. Will Chamberlain act? We doubt it. The Boers are as able to-day as in 1881 and 1896. Much of this fuss is chiefly for the stock-exchange.

Many Berlin papers declare that Germany will not trouble about the matter, except to see fair play. "It was the manifest injustice of the Jameson raid which influenced the Emperor," says the *Courier*. On the other hand, the Orange Free State is certain to assist the Transvaal. "If our independence is worth having, it is worth fighting for," says President Steyn. "We do not trouble the British in their own territory, but it is useless to speak of a 'United South Africa' in which we are to play the part of the conquered." — *Translations made for* THE LITERARY DIGEST.

THE ITALIAN ANARCHISTS.

AS our readers are aware, the Italian Government some time since invited the powers of Europe to send delegates to a conference for the suppression of anarchism. As most anarchist assassins are Italians, one would suppose that Italy is a hotbed of international revolutionism. François Carry, in the *Correspondant*, Paris, denies this. Italy, he thinks, is the breeding-ground of assassins, but anarchist theories are but slightly responsible for this fact. The character of the people and their economical condition are responsible. He says, in the main:

If we examine impartially Italy's share in the anarchist movement, we are forced to confess that it is by no means as considerable as it seems. Thus Italy has furnished none of the great leaders. Bakunin, Kropotkin, Reclus, Grave, Faure, are not Italian names. This is easy to explain: Italy has waged war incessantly upon anarchism. Reunions of anarchists are impossible in Italy. The Italian anarchists are adventurers, *condottieri* in the service of international revolution.

But what makes them willing to act as such? The explanation is that "the political criminal is nowhere more honored than in Italy," as the Vienna *Zeit* aptly remarks. Moreover, the Italian is the greatest of individualists, and least willing to submit his will to the influence of others. And the Italian has less regard for human life than any other European. Ready to draw his beloved knife on the slightest pretext, more willing to trust to his revolver than to argument, he becomes a terrible weapon in the hands of international anarchism.

The Italian is also more ready to serve a secret society than any other man. Nowhere else in the world could the Camorra and the Mafia terrorize the people so completely. But nothing renders the Italian more willing to risk his life as an assassin than the conviction that he will be regarded as a saint and a martyr by his countrymen. In 1856 King Ferdinand II. narrowly escaped assassination during a review of his troops. A soldier coolly stepped from the ranks, firing his pistol at him. He was shot a few days after, but his niece received a pension, his sisters a

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handsome dowry, by order of Garibaldi! The assassin of Canovas is revered as a hero in Rome; the murderer of the Empress of Austria no less.

In many parts of Italy the poor lead lives little better than the lives of brutes. Piedmont, Tuscany, Lombardy, the provinces most visited by foreigners, do not, indeed, differ in point of comfort from the countries of Northern Europe. But in many districts poverty and starvation rule supreme. Says the *Matino*, Naples: "The truth is that a good fifth of our people live like savages, inhabit huts which even a Papua negro would despise, have to be content with food a Kafir would not touch." The Italians pay more in taxes than the people of any other European country. All this naturally fosters a revolutionary spirit. "The Russians have their nihilism, which is a national affair," says the Berlin *Post*. "The Italian anarchist hates crowned heads only *because to him they represent the supreme expression of capitalism.*" "What would you have," said a man arrested for attempting the life of King Humbert, "I was hungry and I wanted revenge."

One would suppose that the clergy should counteract anarchism, as Italy is full of priests. But their work is sterile. I will not attempt to decide whether the pastors or the flocks are to blame. But it would seem that the Italian priest gives too much attention to outward show.—*Translations made for* THE LITERARY DIGEST.

PRACTICAL HINTS FOR THE CZAR'S CONFERENCE.

PROFESSOR VON ESMARCH, of Kiel, an uncle by marriage to the German Emperor, has placed in the *Deutsche Revue*, Stuttgart, an "open letter" to the Peace Conference called to discuss the Czar's project. He doubts that much will be done in the way of abolishing war or rendering war less probable; but he believes that the conference can assist in mitigating its horrors. Our readers doubtless recollect that, during the Spanish-American war, some of our soldiers were torn by Spanish bullets in such a way as to render fatal some wounds which should have healed. Investigation led to the assumption that the Mauser bullets in question had been deprived of their nickel mantle by contact with stones, striking our men on the rebound. In other wars, however, modern bullets were purposely made "soft-nosed." This practise, thinks Professor Esmarch, should be discontinued. He writes, in the main, as follows:

That war will cease within a measurable period is not to be expected. We can only hope to influence individuals to respect such dictates of international law as are—more or less—already recognized by nations. This will bridle the cupidity of the individual and reduce barbarism. It is for us members of the medical profession to alleviate the sufferings which war, even in its most civilized form, engenders. We must see to it that provisions for the care of the sick and wounded are made on a more extensive scale in times of peace. Much, indeed, has been done during the past forty years, and the horrors of Leipsic and Solferino will probably not be repeated. But we must remember that the number of wounded will be rendered unusually large by the use of quick-firing arms. It should not happen again, as during the Franco-German war, that surgeons and wounded who were left behind are looked upon as prisoners of war and ill-treated.

Another matter which must be attended to by medical men who know what war is from experience is the prevention of weapons which do more than is necessary—*i.e.*, render fighting men *hors de combat*. The fear that this may be done is not groundless. The bullets of rifles of small caliber as used to-day in nearly all European armies are covered by a mantle of hard metal, and pierce the body with small holes only. But if the hard metal is removed at the point, frightful wounds are caused. Such projectiles—called dum-dum bullets, as they were first prepared at the British government works near Calcutta—should be prohibited in civilized warfare. Professor Bruns, of Tübingen, has made some experiments with them on dead bodies. He found that the wounds caused would be practically beyond the skill of the surgeon.

It is, of course, quite possible that here and there a soldier hit by the smooth projectile continues to advance. But such rare exceptions do not warrant the use of weapons which almost prevent the recovery of the wounded.

If the Peace Conference revises the Red Cross regulations in the direction of abolishing dum-dum bullets, if the military authorities see to it that each individual soldier is taught to regard with horror a violation of these regulations, the Czar's efforts will not have been in vain.

Among the English press, with the exception of the ultra-war party, acquiescence in Professor Esmarch's suggestions is the rule. *The Speaker*, London, says:

"Explosive bullets have long been ruled out in war; but the development of modern arms of precision has involved the use of a missile which, tho not technically explosive, is practically so; and the question of the dum-dum bullet, which Professor Esmarch brings forward, suggests that a general revision of the Geneva Convention, in view of the subsequent changes in armament and ammunition, might well be a corollary of the conference."—*Translation made for* THE LITERARY DIGEST.

FOREIGN NOTES.

THE Chinese Government officially reports that the Emperor is recovering his health. *The Peking and Tientsin Times* wonders how much the pressure exercised by foreign diplomats has assisted the skill of the medical practitioner.

The St. James's Gazette, referring to the comments of a Canadian, who complains that the administration of London is not the best and that her street-cars and omnibuses are very antiquated, remarks: "The system suits us, and we like it; there is consequently no more to be said."

THE trouble between France and Great Britain is not yet over. Preparations for a war are still going on, even in such out-of-the-way places as Newfoundland. France is reported to have removed the St. Pierre cable to a position where it would be less easy to destroy, and Great Britain is replacing the tubs which do duty as war-ships on the Newfoundland coast with better ships.

A WRITER in the St. Petersburg *Viedomosti* comes forward with a novel scheme for the relief of the poor in the Russian famine districts. "People who spend more than a rouble on a single meal," he says "could well afford to be taxed five kopecs. Those who spend three roubles could be made to pay ten kopecs, and so on, after the manner of the progressive income tax. It would be difficult to control the expenditure of families, but restaurants should be forced to append stamps to their bills. This would simply be a tax on gluttony in favor of the starving."

THE *National Tidende*, Copenhagen, believes that Germany's influence in Turkey is due in a large measure to the fact that the German embassy refuses to bribe officials. The court clique in Constantinople is, of course, very much dissatisfied with this open violation of ancient Oriental customs, but the people do not complain, and the army, which has always suffered from corruption, is delighted. The Danish paper advises other powers to follow the lead of Germany in this matter, as no bribery seems to have a lasting effect in ousting the Germans.

THE Seoul *Independent* recently accused the American missionaries of using their position to compete in trade with business firms established in the Hermit Kingdom. Rev. H. G. Underwood shows that this is a mistake. Missionaries occasionally introduce tools and medicines among the natives, and they often give away such things, but they do not carry on a trade for the sake of profit. It should be added that the charge of using their position for worldly gain, tho very common in the case of Spanish and English missionaries, is a novel one as regards Americans.

SERVIA has discovered that educational advantages, if applied indiscriminately to all classes, are not in unmixed blessing. Besides free education in the lower schools, the Servian Goverment granted free attendance to the high schools and colleges. But the majority of young men who availed themselves of this privelege are unwilling to work with their hands, and as competition is great among the members of the learned professions, a dangerous "proletariate of the learned" has been created a A very large proportion of the individuals who thus become a burden to their relations are reported as intellectually incapable of using the knowledge imparted to them.

CECIL RHODES, who, according to Rudyard Kipling, "needs no morals because he is building an empire," had a novel experience in Johannesburg the other day, says the Pretoria *Volksstem*.

He is not used to standing in line and waiting. Yet he had to do it in Johannesburg on one occasion at the government office. Finally he said: "Please attend to me at once, I can't wait."

"When your turn comes, mister," mumbled the little German clerk.

"Confound you, sir; don't you know who I am? I'm Rhodes."

"Oh, yes, I knew that, but that didn't worry me," was the unruffled reply.

"If you were in Cape Town I'd have you discharged in a minute," roared Mr. Rhodes.

"Yes, I have heard that they discharged people in Cape Town for doing their duty," answered the clerk; "but we ain't in Cape Town; this is a republic!"

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MISCELLANEOUS.

MME. BENTZON IN NEW ENGLAND.

IT often happens that foreign writers visiting our country for literary purposes look down from hazy heights of historic knowledge, so that—as has been said of the images on their own cathedrals—everybody looks small to them and they look small to everybody. Not so Mme. Bentzon, one of the most graceful of contemporary French writers, whose most readable account of her second voyage to Canada and New England appears in the *Revue des Deux Mondes*.

As a basis of comparison, history is not disregarded. Nothing else could account for the absolute difference between the theocracy of eastern Canada and that of its nearest neighbor.

The God of the Canadians was a faithful ally of the king who sent to the Jesuit missions ornaments of worth still to be seen, while the God of the Puritans would have neither king nor bishop, nor pomp nor hierarchy, nor symbol of any sort. It would be impossible to be Christians in a manner more opposed. And in the villages inhabited by the sons of Puritans, they still have interminable theological discussions (the favorite pastime of their ancestors), as the author is assured in her first halt at South Berwick, the home of Sarah Orne Jewett. Of this quaint village she says:

"South Berwick had the good fortune to produce a story-writer who knows how to interest the Old World as well as the New in a population very different from what ignorant foreigners believe the American people, *en bloc*, to be, viz.: a collection of folk of mixed production, common and obdurate in the extreme.

"Read the sketches of Sarah Jewett; you will see that the character of the New England citizen has, before all, dignity: *dignified* is the epithet most often recurring, and, in fact, expresses better than any other the aspirations, the attitude, and the conduct of each one.

"The appearance even of the village of South Berwick is distinguished . . . . As on my first visit, I am astonished at the apparent absence of peasants and workmen. All the houses have the effect of being *bourgeoise;* also the costume of the men, and especially of the women, who, without exception, dress like ladies; they tell me that these fashionable creatures are employed in the factories. In fact, South Berwick is largely inhabited by enriched artisans and manufacturers. What was formerly called good society, the old captains of long cruises, the old gentlewomen whose amusing manias and superannuated fashions we smile at in Miss Jewett's stories, have almost entirely disappeared—the captains especially, who had traversed the seas, visited Europe, and little by little amassed a good fortune. In the oldest of the dwellings there are still remains of their exotic taste—porcelains from China, Venetian glassware, and other precious objects brought from afar. The sea was the field of action for the New England colonist, as the forest was for the early inhabitant of New France; he attended to the fisheries neglected by his rivals, and showed in his adventurous expeditions the indomitable courage which he only applied to war under constraint. Quite different was the idea of the Canadian gentleman, hunter, and soldier, attaching himself, tho as poor as could be, to the traditions of the court of Louis XIV., while the English colonist was of the same solid and resisting stuff of which was made Cromwell's iron arm."

The author made a pilgrimage to Concord and to the home of Emerson, from which we quote:

"On one side of the study opened a salon of the most austere simplicity. I noticed here the wedding-gift of Carlyle to Mrs. Emerson, an engraving from Guido's 'Aurora.' Carlyle and Emerson saw just enough of each other to form one of those friendships which attract by contrast; one of them believed in the virtue of authority, the other in that of liberty; they differed as much morally as physically. A portrait of Carlyle, with his rough head of hair in disorder, his countenance harsh and tormented, presents an almost brutal force in this room so calm, so collected, where is reflected the immateriality, if we may so call it, of Emerson."

And again:

"Wandering about under the mystic shadows of Sleepy Hollow in the midst of an imposing silence, the words of the poet, '*Here there are gods*,' will not go from my thoughts, but mingle with the truly divine teachings of Emerson. Altho others smile at transcendentalism (which, it may be said in passing, let itself be given, but never took, this ambitious name), that imposed upon itself certain laws, and was not merely a name, but a very noble state of the soul. I respect it with all its exaggerations and all its puerilities. I would not reproach Alcott for his hobbies nor Margaret Fuller for her pedantry; nor would I seek to quarrel with Thoreau, as I was ready to do on my arrival, for boasting of having lived alone in the depth of the wood, in a house built by his own hands at the edge of Lake Walden, where he could hear—O cruel word—Emerson's dinner-bell! These people have been, after all, the champions of the ideal; they have delivered their fellow citizens from the bonds of routine and conventionality; their originality is affirmed in generous fashion by its very excess, and their endowment has contributed in great degree to form Boston society of the present day. Certainly this resembles very little the rigid and artificial society which these apostles of culture and individuality sought to reform, or rather transform."

We must pass over the account of national and local observances; for example, Memorial Day, a Commencement at Harvard, a delightful sojourn on the exclusive "North Shore" of Massachusetts; the charming descriptions of our incomparable woods, where chant the pines, and the star-flower blooms in profusion, and the bobolink "wisely keeps silent, as if he feared to risk his reputation before a public accustomed to listen to the nightingale." Happy indeed the child who has for his playground these marvelous woods and fields where new worlds seem waiting to be discovered. Happy that he was not born in Salem in the days which Mme. Bentzon so vividly recalls:

"The old Puritanism of New England, so foreign to all our instincts, and through which Emerson pierced large windows to let in the light and air, appeared more a reality to me at Salem, the mother city of Massachusetts, than at any other place. A black cloud seems to weigh forever upon the sinister hill where the gibbet of the witches once flourished, and where manifests itself in singular fashion the Middle Ages of America, recalling forcibly our own. Superstitions, tortures, burning in effigy, sorcery, excommunication—nothing is wanting to complete the darkness and horror of the year 1692. . . . . .

"By way of finish, we go to look at Gallows Hill from a bridge at the west of the town. The arid summit outlines itself neatly against a clear sky: there is a large clear space where the imagination easily places the gibbet. The guide points out the spot precisely, for he knows all. As Christian burial was denied the witches and sorcerers, they were buried in a kind of trough under a rock; the little son of Jacobs had the good fortune to carry off upon his horse the dead body of his poor old father and bury it upon his farm still to be seen; and one worthy woman, Rebecca Nurse, excommunicated before death with the usual precaution, has since received the honor of a monument in granite. There was one saint, Mary Easty, who, before her execution addressed the judges with an humble but magnificent request that, in exchange for her life, they should grant her the pardon of other innocent ones.

"But enough of such funereal pictures, here is before us a different kind, of irresistible drollery; it excites laughter even on the gibbet road, away out in this suburb which joins by tramway the village of Peabody, where the famous philanthropist of this name was born: a fantastic sign balances itself above a low doorway, where one reads in tortuous letters *Lio Sam;* and, the door being open on account of the heat, I perceive, in the curious interior of a Chinese laundry, a perfect screen-picture: two figures of men appearing like old women; one squatting behind a counter, grinning, and rolling his great head between his sleeves, the other diligently ironing with dexterous hand. These shops are everywhere in America, but never did Chinaman spring up more opportunely to dissipate with a blow of the fan the black phantoms of Anglo-Saxon Puritanism.

"This little habitation, wholly pagan, had the effect of a safety-valve upon me, disclosing regions where there is no religious error, no examination of conscience, no torturing of soul, no unpardonable sin, nor anything of mere color and whimsicality. To encounter Lio Sam in sight of Witches' Mountain was an unspeakable relief, for which I remain a debtor to the whole yellow race."—*Translation made for* THE LITERARY DIGEST.

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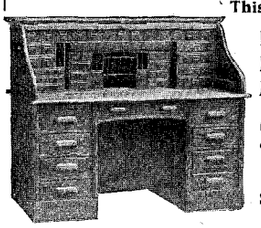

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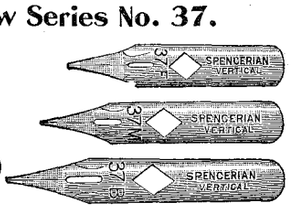

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FOREIGN POSSIBILITIES OF AMERICAN COMMERCE.

An avalanche of circulars, catalogs, etc., printed in English, are sent to Germany annually; they can not be read and are therefore consigned to the "basket." Circulars should be printed in German, and good German from both grammatical and technical standpoints. Some which are sent here from the United States are not only unintelligible, but ridiculous. Illustrations of the machine or article should be given, with full description of its construction, operation, advantages, range of work, and application. Net and gross weight should be given in kilograms and not in pounds, dimensions in meters and centimeters, pulley diameters and widths in centimeters, and speed in turns per minute. The capacity of the machine per hour and the character and cost of the labor required to operate it are also necessary factors. The price should be given free on board ship at New York, Boston, Philadelphia, or Baltimore. Many circulars give prices at some inland city, and the cost of transportation to the seaboard is often greater than the freight charges from New York to Bremen or Hamburg.

The best way to increase trade in Germany is to send an agent who can speak the language, and has the time and patience to deal with these proverbially slow, cautious, economical people. The next best plan is to employ a local agent who will, by advertising and constant solicitation, keep the goods before the public until fairly introduced. After a foothold is gained for any meritorious invention, the trade will grow without much further effort or expense.

American consuls in Russia are in receipt, by every steamer, of letters and circulars from American manufacturers, museums, and export associations, making inquiries as to the prospects and methods of procedure, names of dealers, etc., to introduce their goods; but purchasers naturally desire to see and examine any article they are asked to purchase, and therefore circulars printed in English, which few merchants can read, are of little use.

The Russians have respect and admiration for the inventive genius of the Americans, and, while conservative, they are always willing and anxious to look into new inventions from the United States. It is absolutely necessary that our exporters should keep abreast with the new and more exacting requirements of trade. Circulars and catalogs printed in the English language are almost useless, as comparatively few business men have sufficient knowledge of the English language to understand them; hence, exporters who desire to do business with Russia should prepare special matter and have the same translated and printed in either German or Russian—preferably Russian—in order to save time and correspondence. They should state the price of the article offered, lowest rate of discount, terms of payment in Russian values, and weights and cost delivered on board of a vessel at a prominent seaport.

The surest and best plan to introduce goods into Russia is to send samples by a thoroughly competent representative of the business it is proposed to push. While a knowledge of the Russian language is not absolutely necessary, as interpreters can be found in all the leading cities of Russia, yet an acquaintance with Russian, German, or French would be of great assistance in the order named.

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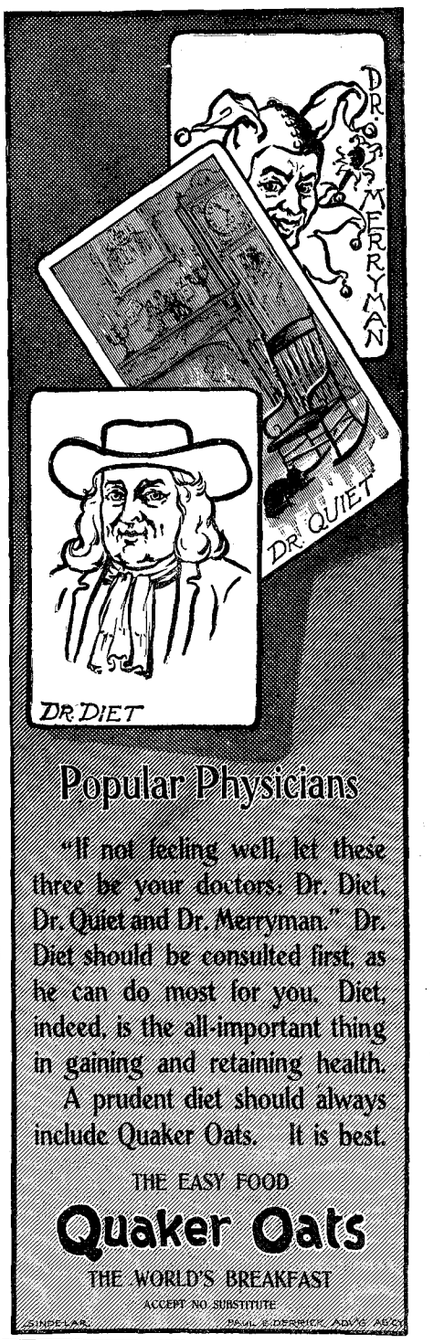

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They digest the food before *it has time to ferment*, thus preventing the formation of gas and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

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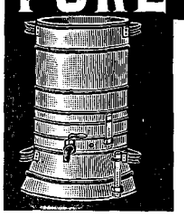

is water free from organic matter which produces disease, and from earthy salts which induce stiff joints, rheumatism and disorders of the kidneys.

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PERSONALS.

THE American commander in the desperate assault on El Caney, before Santiago, was Major-General H. W. Lawton, a great big fellow, of phenomenal strength and endurance. An intimate friend of his, writing in the Chicago *Times-Herald*, says:

"Lawton reminds me always of Scott's Norman baron, Front de Bœuf. He has better morals, of course, as well as a very pretty taste in red wines and reed birds, but he is as big as the giant slain by Richard of the Lion Heart, is as direct in his methods, and, in personal or general combat every bit as savage. There is plenty of the primal man in him. What he thinks he says. He has a strong sense of justice, but his temper is terrific and he is not gentle. He requires of subordinates the utmost endeavor, and gets it. He asks no one to do work that he is not competent and willing to do himself. Naturally a leader, he goes first, and the more difficult or desperate the undertaking the faster he goes.

"He is six feet three inches high. He weighs 210 pounds, and nearly every ounce of it is bone and blood and tendon and muscle. He is fifty-five years old and as springy as a youth. His capacity to go without food, drink, or sleep is seemingly unlimited. Apparently he is as powerful and enduring as when I saw him first. That was more than ten years ago. He had completed one of the most remarkable feats of strength and perseverance chronicled in the long annals of the Anglo-Saxon race, but he was as fresh as a rose in the morning.

"He stood on the government reservation at San Antonio surrounded by the tawny savage band of Chiricahua Apaches, whom he had hunted off their feet. Near him, taciturn but of kindly visage, stood young Chief Naches, almost as tall as he. In a tent close by lay Geronimo, the medicine man, groaning from a surplusage of fresh beef eaten raw. The squat figures of the hereditary enemies of the whites grouped about him came only to his shoulder.

"For the tenth time Geronimo's band had jumped the San Carlos reservation. The spring grass was two inches high, and the Indian lust for blood was awake. As usual, troops were started upon a perilous chase. For days they followed the trail over a country that God Almighty made in wrath. Now and then, from a forest of pines far above them, a shred of blue smoke drifted on the furnace air, followed by the shrill of the bullet's wild singing. The horses long since had been left behind. The cavalrymen were on foot with Lawton at their head, his teeth hard set. 'We'll walk them down,' he told his sergeant when the mountains were reached. He was walking them down.

"Six weeks afterward an Indian, whose bones seemed ready to start through his skin, came to the camp and said that Geronimo was ready to surrender. Lawton went alone to the lair of the starving wolves and received their submission. Cavernous eyes glared at him. Lips black from thirst and hunger were drawn back over discolored teeth. Skeleton fingers pointed at him. From skeleton jaws came sounds of pleadings mixed with wrath. The poison of bitter racial hatred was in every glance. 'Even the rocks smelled like mad Indian,' he told me with a laugh long afterward. He lounged among them, their master by virtue of superior courage and strength and hardihood, and they followed him like sheep to food and imprisonment. That is the story in outline of the capture of Geronimo, physician, wizard, conjurer, orator, and murderer."

Current Events.

Monday, January 16.

—**Mr. Ross** is sworn in as **Senator from Vermont** to succeed **Mr. Morrill.**

—Funeral services are held in the House of Representatives over the remains of **Nelson Dingley.**

—**General Eagan** returns a **revised statement** and a letter to the War Department.

Macbeth lamp-chimneys save nine-tenths of the cost and all the trouble.

Go by the Index.

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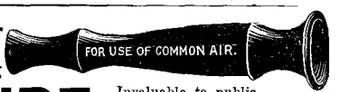

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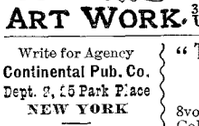

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—**Benton McMillin** is inaugurated Governor of Tennessee.
—The French Chamber of Deputies shelves the **Dreyfus-Picquart discussion** for a month.
—**Emperor William** opens the Prussian Diet.
—**Mount Vesuvius** is in a state of eruption.
—**An earthquake** occurs at Santander, Spain.

Tuesday, January 17.

The naval personnel bill is passed by the House with several amendments.
—A trial by **court-martial of General Eagan**, for his attack on General Miles, is ordered by the President.
—Librarian of Congress **John Russell Young** dies at Washington.
—**Senators Hawley**, of Connecticut; **Hale**, of Maine; **Lodge**, of Massachusetts; **Davis**, of Minnesota, and **Cockrell**, of Missouri, are chosen as their own successors.
—**Chauncy M. Depew** is chosen **United States Senator** from New York.
—**Governor Stone** is inaugurated at Harrisburg, Pa.
—**Rioting** occurs in **Hungary**, resulting in the death of sixteen persons and wounding many others.
—Some of the **French** papers advocate an **alliance with Germany.**

Wednesday, January 18.

—The War Department announces the detail of officers for the **court-martial to try General Eagan**; General Eagan is relieved from duty.
—It is stated that Representative **Sereno E. Payne**, of New York, will succeed **Mr. Dingley** as chairman of the House Ways and Means Committee.
—It is reported that war has broken out in **Samoa.**
—The **bonded debt of Havana** is estimated to be about 3,000,000 more than formerly reported.
—The **Dervish force** of Ahmed Fedil, numbering about 2,000 men, surrenders to **the British.**

Thursday, January 19.

The nomination of **Joseph H. Choate** to be **Ambassador to Great Britain** is confirmed.
—The cruiser *Philadelphia* is ordered to **Samoa** to **protect American interests.**
—**The Cuban Evacuation Commission** presents final reports to the President and the Secretaries of State and War, and is dissolved.
—The transport *Grant* leaves New York with **troops en route to Manila.**
—A convention between **Great Britain and Egypt** as to the government of the **reconquered provinces of the Soudan** is signed at Cairo.
—The alleged **bones of Columbus** are **reinterred** in the cathedral of Seville, Spain.

Friday, January 20.

—The War Department issues an invitation for bids for transportation of **Spanish prisoners** in the Philippines **to Spain.**
—The President signs a new **tariff for Puerto Rico**, to go in operation February 1.
—**Peter J. McCumber** is elected **United States Senator** from North Dakota.
—A Berlin despatch says that the German Foreign Office will not support any irregularity at **Samoa** inconsistent with the treaty.

Saturday, January 21.

—The Senate passes the **Nicaragua Canal** bill.
—The **loss** of the launch **Paul Jones**, with eight persons, is confirmed.
—**Violent storms**, causing floods and interrupting Channel service, again sweep over England and Wales.

Sunday, January 22.

—The **Astor Battery** arrives in New York **from Manila.**
—A tablet in memory of **Ensign Worth Bagley** is unveiled at the Naval Academy chapel at Annapolis.
—Fresh **fighting** is reported in the **Congo**, with heavy loss to state troops.
—**Count Esterhazy** has been released from his oath of professional secresy, and is expected **to testify** before the French Court of Cassation.
—**An earthquake** in the southern peninsula of Greece destroys several villages.

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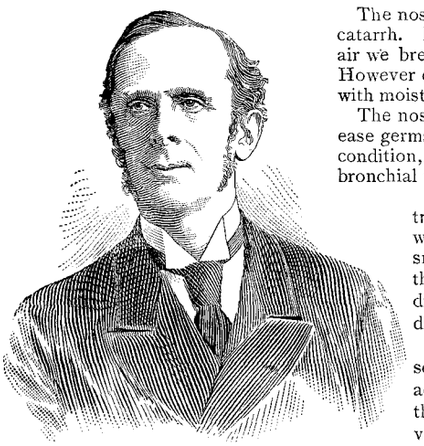

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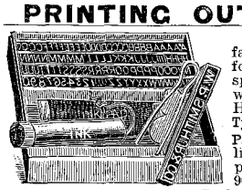

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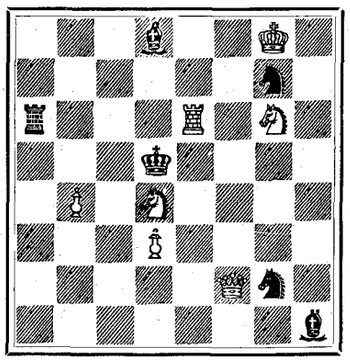
Problem 351.

BY PAUL IVANOWITSCH.

First Prize *London Kentish Express* Tourney.

Black—Six Pieces.



White—Seven Pieces.
White mates in two moves.

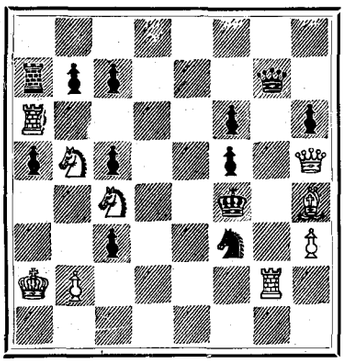
Problem 352.

BY KONRAD ERLIN.

From *Das Neue Illustrirte Blatt.*

One of Three Problems in commemoration of the Jubilee of Emperor Franz Joseph.

Black—Twelve Pieces.



White—Nine Pieces.
White mates in three moves.

Solution of Problems.

No. 345.

Key-move, R—Q 2.

Solution received from M. W. H., University of Virginia; H. W. Barry, Boston; the Rev. I. W. Bieber, Bethlehem, Pa.; R. M. Campbell, Cameron, Tex.; C. R. Oldham, Moundsville, W. Va; Prof. C. D. Schmitt, University of Tennessee; the Rev. F.H. Johnston, Elizabeth City, N. C.; the Rev. H.W. Provence, Montgomery, Ala.; the Rev. A. De R. Meares, Baltimore; W. Montgomery, Petrolia; the Rev. P. Read, Le Mars, Ia.; Prof. William Rufus Pratt, Central Christian College, Albany, Mo.; Dr. F. D. Haldeman, Ord, Neb.; F.B. Osgood, North Conway, N. H.; J. F., Port Perry, Ont.; the Rev. E. C. Haskell, Battle Creek, Ia; Medora Darr, Finleyville, Pa.; J. R. Hile, West Superior, Wis.; John A. Nicholson, Dover, Del.; C. Porter, Lamberton, Minn.; J. S., New Ulm, Minn.

Comments: "A fine problem"—M. W. H.; "A remarkably fine two-mover; and had I not seen the prize-winners of this tourney, I would think it deserved rather more than honorable mention"—H.W. B.; "An elegant specimen of compact and delicate workmanship"—I. W. B.; "A very fine problem"—R. M. C.; "Reminds one of Pulitzer's two-ers; full of harmony and grace"—F. H. J.; "Very neat and pretty problem"—H. W. P.; "A surprise"—A. De R. M.; "Very ingenious"—R. M.; "A very pretty problem"—H. W. P.; "Great variety in mates"—C. P.

Very many solvers were caught by P—Kt 3, not seeing Black's reply: B x R. Others were sure that B x Kt would do it; but B x R stops this. Some tried Q x R, not seeing that B—Q 6 cuts off the White R and prevents mate. Several believed that by P x P they could mate by Q x B, or Kt—Kt 4, but B—Q 6 gets in the way of the White R, and permits Black K to move to Q 5.

No. 346.

1. K—Kt 5 / K—Q 4	2. R—B 5 ch / K x Kt (must)	3. Q—Q B 8, mate
1. ..... / Q—B 6	2. Kt—Kt 4 ch / K—K 5 or Q 4	3. Q—Q R 8, mate
1. ..... / Q—R 7	2. R—B 5 ch / K x R	3. Kt x P ! ! mate
	2. ..... / K x Kt	3. Q—Q B 8, mate
1. ..... / R x Q	2. Kt—Kt 7 / K x R	3. Kt—Kt 4 ! ! mate
	2. ..... / Any other	3. R—B 5 ! mate
1. ..... / P x Kt	2. R—B 5 ch / K x R (must)	3. P—Kt 4 ! ! mate

Other variations depend upon those given.

Solution received from M. W. H., H. W. B., I. W. B., R. M. C., C. R. O., Prof. C. D. S., F. H. J.

Comments: "A splendid problem, tho the key is not obscure"—M. W. H.; "Has few claims to difficulty; but the several beautiful mates and novel position compensate for the weak and timid key-move"—H. W. B.; "A difficult, deceptive, and delightful piece of four-handed strategy"—I. W. B; "A fine one to begin the New Year with"—R. M. C.; "Shows much skill in composition"—C. R. O.; "An unusually difficult problem, altho the key seems plain enough"—F H J.

F. D. Haldeman, and C. J. Crandall, superintendent of Indian school, Lower Brule, S. D., got 343. H. W. P. got 342 and 343.

Answer to Correspondents.

W. H. Dickerson.—If you will send his solution of 340 in full, we will show him his error.

R. S. J.—You can't move the K in check. This holds good in Castling, when in order to Castle you would have to move your K past a square covered by any piece of your adversary.

Janowsky Challenges Pillsbury.

The *French Champion*, who recently defeated Showalter with a score of 7 to 2, has challenged Pillsbury, and the lovers of Chess hope that the American will accept. The challenge reads as follows:

"DEAR MR. PILLSBURY: Before leaving America I should like to engage in a series of serious games with the American Champion. Should you be enabled to accept this friendly challenge please let me know at your earliest convenience and greatly oblige, yours very truly, D. JANOWSKI.

"P.S.—Should be disposed to play for a stake of $1,500 a side."

Janowsky had the reputation of playing brilliant Chess, altho, by his own admission, not always sound. He has shown great improvement in his match with Showalter, and the "brill" was not so apparent as his careful and sound play. Nevertheless, he has not manifested the exactness and strength of combination which characterize Pillsbury's play, and while the match would be very interesting, the opinion generally prevails that the American would vanquish him. We Americans are not only proud of Pillsbury, and rightfully so, but we are apt to think that he can beat any player, even Lasker. The fact is that Pillsbury has never played a match with any stronger player than Showalter, and while we hope he will win, we should not underrate Janowski's ability, and we hope that our Champion will not think that the Frenchman is "easy."

The Janowsky-Showalter Match.

ELEVENTH GAME.

Queen's Gambit Declined.

	SHOWALTER. *White.*	JANOWSKY. *Black.*		SHOWALTER. *White.*	JANOWSKY. *Black.*
1	P—Q 4	P—Q 4	15	K R—Q sq	B x Kt (d)
2	P—Q B 4	P—K 3	16	R x B (e)	B—Q 4
3	Kt—Q B 3	Kt—K B 3	17	Kt-K sq(f)	Castles
4	Kt—B 3	P x P	18	B—Kt sq	P—B 4
5	B-Kt 5(a)	P—K R 3	19	P—B 4 (g)	Kt—B 3
6	B x Kt	Q x B	20	Q—K B 2	R—Q 2
7	P—K 4	P—R 3	21	P-K R 3(h)	Q—Kt 3
8	B x P	P—Q Kt 4	22	P-K Kt 4	B—K 5
9	B—Q 3	P—B 4	23	B x B	P x B
10	R-Q B sq	P—B 5	24	R K 3 (i)	Kt x Q P
11	P—K 5 (b)	Q—Q sq	25	K-Kt 2(k)	Q—B 3
12	B—K 4	R—R 2	26	R—Q 2 (l)	P—K Kt 4
13	Castles	B—Kt 5	27	Resigns.	
14	Q-K 2 (c)	B—Kt 2			

Notes (abridged) by Emil Kemeny, in The Ledger, Philadelphia.

(a) P—K 4 would have led to a similar continuation. Black answers B—Kt 5. and White is obliged to move B—Kt 5, to which Black's reply is P—K R 3.

(b) Preferable was B—Kt sq. White then had the chance to eventually continue P—K 5 and Kt—K 4. Even the latter play should be delayed, for it weakens the Q P.

(c) Kt—K 2, followed eventually by Q—B 2 and K R—Q sq, was much safer.

(d) White should have played B x B. If Black answers R x B, then Kt—K 4 may follow. If, however, Black plays B x Kt, then White moves B—K 4.

(e) Leaves the Q P weak. He should have played P x B.

(f) An inferior move, which badly displaces the Kt. He should have played B x B. If Black answers P x B, then P—K 6 may be played. If, however, Q x B, then White replies Kt—Q 2.

(g) P x P *e. p.*, followed eventually by R—K Kt 3 aad Q—B 2 or Kt—B 3, was the proper continuation.

(h) P—K Kt 4 at once gave better chances of escape. If Black captures the Pawn, then Q—Q B 2 may be played, threatening Q—R 7 ch. The text move causes loss of time.

(i) White's game is hopeless, since the Q P as well as the K B P can not be guarded.

(k) R x P would have enabled Black to win the exchange with Kt—B 6 ch or Kt—K 7 ch, yet it would have given White better fighting chances than the text move.

(l) Kt—B 2 was perhaps better. Black, however, with K R—Q sq, maintains his advantage. Black wins the K B P with an overwhelming attack.

The complete summary of the match is as follows:

1.	Nov. 18	Queen's Gambit Dec. 32	Janowski
2.	Nov. 22	Double Ruy Lopez 62	Janowski
3.	Nov. 24	Queen's Gambit Dec. 46	Drawn
4.	Nov. 26	Ruy Lopez 38	Janowski
5.	Nov. 30	Queen's Gambit Dec 46	Drawn
6.	Dec. 2	Vienna 47	Showalter
7.	Dec. 4	Queen's Gambit Dec. 39	Showalter
8.	Dec. 6&7	Ruy Lopez 71	Drawn
9.	Dec. 10	Queen's Gambit Dec. 23	Janowski
10.	Jan. 6	Ruy Lopez 40	Drawn
11.	Jan. 8	Queen's Gambit Dec. 26	Janowski
12.	Jan. 10	Queen's Gambit Dec. 36	Janowski
13.	Jan. 12	Queen's Gambit Dec. 79	Janowski

Total: Janowski won 7, lost 2, drew 4. Showalter played the White pieces in the odd-numbered games, adopting the Queen's Gambit in each instance.

Janowsky played three Ruy Lopez, one double Ruy Lopez, one double Ruy Lopez, one Vienna and one Queen's Gambit. Total number of moves made, 585.

He Didn't Like Knights.

During one of Mr. Lasker's recent exhibitions of simultaneous Chess in England a stranger asked permission to take a board, which was granted. He struggled on quite a while, and after resigning asked Mr. Lasker in what way he had made a mistake. "Why, my dear sir," answered the Champion of the World, "you played a very peculiar game, for not once did you move either of your Knights." "That's very true," replied the stranger; "you see, I'm not very well up in the knights' move, and, therefore, thought it safer not to move them."

Dates for the Cable Chess-Match.

The British Chess Club has cabled to the Brooklyn Chess Club accepting the dates of March 10 and 11 for the cable Chess-match between the United States and Great Britain.

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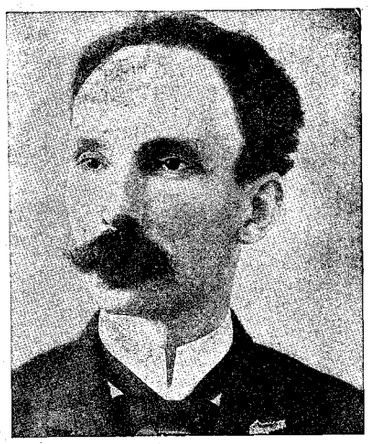
JOSE MARTI



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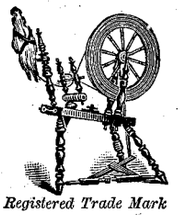

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